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The American Friend

Old Series
Vol. XLVIII No. 25

DECEMBER 4, 1941

New Series
Vol. XXIX No. 25

The Basis of Christian Pacifism

Edward Wagenknecht

Spearhead and Shaft

Mary Hoxie Jones

The Mad Dog Theory of War

Bernard C. Clausen

Toward the Better World That Is to Be

John W. Cadbury III

An Ancient Society of Friends

Enid S. Smith

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For December 7—The Nature and Work of the Church

(Acts 2:41-37; Ephesians 4:11-16)

THE CHURCH'S INCEPTION

At the forty-first verse of Acts 2 comes a very definite break in the narrative. Peter's sermon concludes with the fortieth verse, then Luke begins to describe the effect on the thousands of listeners. This was a momentous occasion. The 120 who had waited in the upper room had just received the baptism of the Holy Spirit according to the promise of Jesus. John the Baptist had said, "I do indeed baptize you with water, but he that cometh after me . . . will baptize you with the Holy Spirit and fire." The hour had arrived; would this same Holy Spirit be poured out upon all flesh as Joel had prophesied? Peter had just said, "For the promise is unto you and to your children and to all that are afar off." Yes, it was all true. "They that gladly received his word were baptized."

Peter was properly representing Christ so did not recommend water but helped to prepare them for the baptism of the Holy Spirit, which the 3000 received at this time.

Verses 42 and 46 refer to the apostles' regular meals, just as they had eaten when the Master had sat at the head of the table and broken bread and passed it to the other, as every head of a Jewish household did, after which he always asked the blessing upon the meal.

Baptism is always followed by increase in the church. One of the laws of the Kingdom is the law of increase; another is loyalty to our vows made to God when we united with his church. Of course if we do not do his will we are not his friends.

Ephesians 4:11 shows that the church is a great teaching force using a variety of gifted people to do its work. The word "church" really means assembly; so the church is an assembly of Christians meeting to worship. The three short paragraphs of the Friends Discipline under the heading, "The Church," are splendid comments on today's lesson. Christ showed the foundation of the church when he took Peter's confession of faith and said, "On this rock, on this fact, I will build my church, and the gates of hell shall not succeed against it." A body of Christian believers banded together cannot be prevailed against.

The church's greatness arises from its origin, its mission, its accomplishments and its power. Perhaps the most dignified and the highest name ever given it is the Church of the Living God. The finest thing is that it is not a closed corporation. According to history it was established at Jerusalem in 33 A. D., and is still being established in us by the Grace of God in the year 1941.

The church is the one organic body devoted exclusively to the cause of holy living, advocating righteousness in all things. It is devoted to the welfare of man; and man has a deep desire to pass out of this world through the gates of religion.

This illustration seems very expressive. Henry Ward Beecher was once told concerning a horse which he was considering buying that he would work wherever you put him. Henry Beecher remarked, "I wish it was a member of my church." The only mission that the Church of Jesus Christ has is the mission of Jesus.

The church is not dead in Germany or Russia, nor any other place, for no gates can prevail against it. We must take care not to let our relationship with God become a sort of a tired friendship, nor to lose close fellowship with one another. "If God so loved us, we ought also to love one another." I John 4:12.

For December 14—Christian Stewardship

(II Corinthians: 9:1-9; 9:6, 7)

THE GIFTS OF STEWARDSHIP

Often the question comes of how much we *owe* the Lord, followed by the logical query: What shall I *give* unto the Lord? The answer to the second question is found in the fifth verse of today's lesson. This seems to be an all-embracing answer, for we have many gifts to give besides those we take from our pockets. Besides gifts of money, there are the gifts of compassion, of cheerfulness, courtesy, appreciation and understanding. If one gives first of himself, these latter will follow closely. In Hebrews 13:16 is found this: "Do good, and to communicate forget not." We are to communicate more than money.

However, I am not one who thinks an apology is due every time finances are mentioned in meeting. We believe that giving a part of one's income to the Lord's work is just as necessary and as sacred a part of worship as any other. We say, "Let us sing God's praises; let us read God's word; let us pray." Why not say, "Let us give our offering to God"? One is certainly as essential as others. That which we earn is a part of ourselves, for we have received it because of our efforts of body and brain. We may have sacrificed and suffered to give.

Advertising a religious meeting by saying "no offering," as an incentive for people to come, is robbing a meeting of a vital part of worship. The offering should be worthy of our standing. May we honor God with our gifts of time, money and skill.

Christians do not give because it is the customary thing; nor do they give for the sake of appearance. We give because all we have comes from God, who has given us the power of mind, body and nerve energy to earn. Our Christianity is tested by our communications for the good of others. The best things every human has are those which he shares. Let us cherish earnestly the best gifts. How wonderful it is of God to tell us that his work is dependant upon us and our giving! His gifts are fresh every morning and new every evening. The faith and practices of Friends very naturally include the sharing of our best.

A Southern Senator tells this story, which may help our thought along. An old Negro rented a "sharecrop" from which he was to have three-fourths of the yield and the Senator one-fourth as his rent. Late in the fall the Senator met up with his tenant and said, "Look here, Sam, haven't you gathered that corn yet?" The Negro replied, "Yassuh, boss, long time ago." "Well, why didn't you bring me my fourth?" "Lands sakes, boss," the Negro replied, "dat corn didn't make but three-fo'ths of a crop. Dey wasn't but des t'ree loads, and all of them was mine." The delinquency of that Negro was pretty bad, but not as great as the one who forgets to give God's share of the increase.

Voters are stewards of the welfare of their community, state and nation. We are partners with God to make the world better. Stewardship is our proper guidance in relating our lives to others. It is required of stewards that a man be faithful—a faithfulness which is a great proof of our Christlikeness.

The cure for covetousness is stewardship. A good steward is interested in getting money honestly, saving it rightly, spending it wisely, giving it freely and accounting for it properly. Money, after all, is only a symbol of the things it buys. It can be unmoral, immoral or immortal according to the use to which one puts it.

WILLIAM J. SAYERS.

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EDITORIAL

What It Would Mean—Every Friend a Spearhead

THERE is an appalling responsibility these days in bearing the name, Friend. Whether consciously or not, each and every member carries the banner of the Society of Friends. That banner has come to mean something significant in the estimation of the world. It has come to represent a certain conception of God and of man's relation to God, from which issues a creative way of life which bears directly on all human situations.

Implication of membership in the Society of Friends is always heavy. In times of confusion, tension and strife, it becomes doubly so. The greater the popular turmoil, the more serious the emergency, the heavier the pressure from governmental policy or public opinion—the correspondingly greater burden borne by Friends, as a group and as individuals. Then we stand in hard places when clearer insight, deeper commitment and diviner courage are required. And that is where we now stand.

In a following article, Mary Hoxie Jones renders readers a service by recalling to us a basic tenet of Friends—that of personal concern and individual responsibility. She reminds us that there can be no spearhead without a shaft. Actually, the individual Friend becomes a spearhead. It is thus that the Society of Friends has made whatever contribution to the world that is significant. There is no place for proxy representation in the Society of Friends.

From the beginning of this war, we have stood, not for a mere armistice, but for a negotiated peace. We do not blink the difficulties and dangers involved, but as month drags after month and year after year, sign mounts upon sign that the accumulated hatreds of human destruction and frightfulness render anything but a vindictive "peace" increasingly impossible. But that is not our point of emphasis here. It is, rather, that as individuals we must "negotiate peace" here and now in our several communities. We must negotiate it in our personal attitudes: in our fair, non-violent appraisal of men and events when hysteria is rampant about us; in our eagerness to be friendly and just to those who are marked off to themselves by lines of class, creed or color; in our adherence to those projects and movements which embody the principles of good will; in our loyal support of the enterprises for which Friends are responsible, both regular and emergency.

We talk earnestly of a "durable and just peace" as the basis of a better world order. For such a peace, social adjustments and economic sacrifices are freely conceded. It is easy to concede them in principle and in the abstract as between nations (with reservations, we fear, when our own country is involved). As individuals are we prepared to negotiate peace on this basis? Otherwise, our profession of concern for a more Christian social order does not make sense, for such personal commitments and adjustments are basic to the kind of peace we think we want. Are we equal for these things?

All these and other considerations are involved in this question of Quaker spearheads. Every Friend becomes the Society of Friends in person. Every Friend has a conception, an ideal, of what he wishes it to be. Will he be that kind of a Society of Friends? Two alternatives face each of us: to weaken and lower the banner we carry; or to raise it a little higher by a consistent life and by a generous devotion to the divine-human values which it embodies.

Civilian Public Service Camps Impressively Justified

A SIGNIFICANT change in public sentiment is being manifested toward the camps for conscientious objectors. For various reasons easily understood, the general attitude, when the camps were being projected, ranged from lukewarm and reluctant acquiescence to outright opposition. Skeptical and critical communities did not wish to be embarrassed by the presence of young men whom they were inclined to look upon as evaders and escapists.

Gradually, as the camps got under way, they began to prove themselves as they undertook projects of national importance. First to be impressed were the state and federal men who, as technical experts, directed the work projects. On the basis of previous experience, they expressed surprise and admiration, both concerning the quality and the quantity of work performed. Obviously, these conscientious objectors were not in camp for the purpose of "getting by."

Soon, too, the communities in which the camps are located began to take notice of these fellows and were impressed not only with the kind and amount of work accomplished but with the spirit in which it was done—they sensed something of the purpose and conviction behind it all.

The popular axiom to the contrary notwithstanding, good news travels rapidly. As a result, requests are coming into Selective Service headquarters continually from communities all over the country, inquiring about the C. P. S. camps and asking how they may secure one. What is even more significant, public and government agencies are asking for the assignment of C. P. S. groups to important projects. For example, one hundred and twenty-five men are desired to take the entire charge of an experimental project in subsistence farming under the U. S. Department of Agriculture; one hundred to serve under the U. S. Public Health Service in hookworm control in the deep South; ten men to serve as attendants in a state psychopathic hospital. Such calls constitute an impressive vote of confidence.

All the time too, it should be remembered that our young men are being prepared in these camps for special relief and reconstruction projects abroad, some of the latter having recently developed as follows: ten men to assist English Friends in bombed areas; ten men to join the English Friends Ambulance Unit in West China, going over the Burma Road; an undetermined number of men to do every variety of rehabilitation work in the earthquake areas in Mexico; and to assist in the Mennonite resettlement projects in Paraguay.

In view of the short time that the C. P. S. camps have been in operation, we submit that the showing already made is truly gratifying. Friends may be well assured of the validity of this venture and may feel encouraged to redouble their efforts for its adequate support.

Spearhead and Shaft

By Mary Hoxie Jones

THE question has been asked, "Cannot the American Friends Service Committee, acting as a spearhead for the Society of Friends, negotiate with the forces now at war, and bring about an armistice?" This question has made some of us stop and think deeply. An armistice would mean only present cessation of hostilities. It would not mean peace, the kind of peace which will be essential for the creation of a new world. Even though the A. F. S. C. might send representatives to London, or to Munich, or to Rome, there is little hope that anything but an umbrella armistice would result, and probably not that.

We have all reached the point when the news that bombs had ceased to fall on London and on Berlin, in both of which cities we have many friends, would bring a relief of almost agonizing poignancy. What is all this bombing for? Why is our world being destroyed? Why are people whom we love submitted to suffering beyond anything which we can understand? Suppose we send "three wise men" like those who visited Germany in the winter of 1938 to plead the cause of the persecuted Jews, who won an audience, and whose request was granted. Is any one of them, or all of the Society of Friends together, able to offer anything constructive to Churchill, Hitler or Mussolini?

The Service Committee spends a large amount of its time trying to correct or alleviate suffering from various causes. It brings food to people starving from war, unemployment or famine. It does not say that because children are on one side of a line they should die, or because one country has put up a blockade against another, it will give up the hope of feeding the starving populations. The Service Committee has already had criticism because of its attempt to get permission from England, to take food through the blockade to France. It would not be the Service Committee if it did not struggle to take supplies to those in need. If it is acting as the spearhead for the Society of Friends, it must listen to George Fox's words, written in prison: "Walk cheerfully over the earth, answering that of God in every man." Those words might be paraphrased for the year 1941: "Walk courageously through the world, and across the boundaries of hate, bringing food and comfort, finding rest and shelter, for the afflicted, answering the human needs of every man in whom lives the seed of God."

But it is easier to get food through the blockade than to bring an end to a war. It is far easier to get aid for persecuted Jews than to persuade any of the rulers of the countries now at war that the fighting will bring nothing constructive in the end. The Society of Friends lived for many years apart from the world. It gave a guarded education to its youth, and it was proud to live in its own inner sanctum of purity. Sometimes, even now, for all its general sophistication and worldly knowledge, it is apt to slip into the way of thinking that it has the secret of the open sesame to the gates of life. We have all listened to sermons in Friends meetings whose smugness was almost sickening.

Yet as one looks at the confusion of most people, at the growing hatred, one is thankful for the Society of Friends and the Service Committee; for the trust of one person who believes that it has the ability to bring war to an end. Perhaps it has. If a group of unprincipled individuals can start such a devastating holocaust, why cannot a group of wise individuals put out the fire? In these days of autumn, when the leaves fall, and the flowers are frozen, it is amazing to find the buds already formed for next year. In spite of the terrible winter ahead, they wait, tightly folded, quite able to stand whatever cold is coming. Winter cannot destroy them, although it would seem incredible to believe this, if we did not know it.

Here is a parable for the Society of Friends and the American Friends Service Committee. No matter how frail or sensitive they may appear, they can endure the turmoil of war and hatred if they are strengthened by divine power. If the Society of Friends is to do anything

constructive in the next years, it must believe in the ultimate triumph of good and it must be alert to create practical ways of achieving good. Individuals must not rely on the Service Committee to think for them or to act for them. The Service Committee executive staff might devote one of its morning meetings to the consideration of ways to secure a permanent peace. It might accept the challenge to make a supreme effort with the dictators and try to formulate a series of recommendations for a just peace, free from hatred. But let every member of the Society of Friends consider in his own soul the terms of these recommendations. If the Service Committee is to act as a spearhead it must have the shaft attached to it.

It is unlikely that the Service Committee can undertake such a mission, but it does no harm to theorize about it, or to consider practical suggestions. Let every man and woman sit down quietly under the supposition that he has been burdened with this mission to take away hatred and jealousy and bitterness, and conceive a settlement which will be satisfactory to all concerned; to take into account the geographical and economic needs of the various countries. It sounds utopian and perhaps it is. But a young man wrote from Panama, while he was building the Canal: "We specialize in the wholly impossible." That is what the Society of Friends should be doing.

The Romance of the Seals

By Walter K. Putney

DURING the week before Christmas, in 1903, a discouraged postal clerk, in Copenhagen, Denmark, looked at the thousands of letters and cards that had to be sorted. It seemed impossible to get them out in time so that they might all be delivered by Christmas morning. This clerk, Ejnar Holboell, thought: "There should be a law prohibiting such wasteful sending of letters and cards. Money thus used for postage could do much for the needy people of Denmark."

Then it occurred to him that if the government levied a small tax on all Christmas cards and letters, a vast sum of money would be realized. As he was thinking about it, he happened to pick up a card on which was a group of children dancing around a Christmas tree.

"Ah!" he exclaimed. "That gives me an idea. Why not have a tax on Christmas letters and cards so as to create a fund for the benefit of children who are poor and needy?"

As the days passed, Ejnar Holboell could not forget this idea of placing a tax on Christmas letters and cards so that the money derived therefrom could be used to benefit the sick and the poor. He thought of many ways of operating such a scheme but none of them seemed entirely satisfactory. He realized that a tax on this kind must be voluntary and not a demand by the government. Finally he hit upon what he thought might be just the right way to work it out and he went to the postmaster of Copenhagen and timidly explained the plan. The postmaster was deeply impressed and suggested that he write out his plan in detail and submit it to the General Postmaster of Denmark for careful study.

For several weeks this plan was studied by various high officials and it came to the attention of King Christian X, who heartily approved it. In November, 1904, three million stamps were printed. They bore the portrait of the late Queen Louise, with a beautiful background of roses. These stamps were offered for sale at all of the postoffices of Denmark, to be put on letters in addition to the regular postage. People were not required to use them but such was the enthusiasm with which they were received that the original three million stamps were soon sold and several additional printings had to be made.

The public response to this movement was surprising. Business houses put the stamps on bundles delivered by both post and express; entertainment managers placed them on all tickets; restaurants had them on the menus and even the daily newspapers, delivered to homes by boys, bore these new stamps. More than six million were sold in 1904, for a net profit of 68,000 knorer or about $18,000. The money was used for assisting the poor of Denmark and providing doctors and nurses for those who were seriously ill.

In 1905, the stamps represented two small children drinking from a fountain of health. A committee of citizens had been appointed to take charge of the stamp sales, and such was the response that year that this committee was able to purchase land and put up a sanitarium near Kolding Fjord, for tubercular children. The first building accommodated one hundred patients, and within five years two more buildings were erected, financed by stamp sales.

After each successive Christmas stamp campaign, new hospitals and new fields of service were put into operation. Clinics and convalescent homes were established; better housing facilities were provided in many of the slum districts; there were summer camps for poor and undernourished children, and in addition, money was sent abroad to help unfortunate children of other countries. Gradually, however, the work became limited to helping those who were suffering from lung disorders, and a definite movement was started to stamp out tuberculosis.

The originator of this great humanitarian plan, Ejnar Holboell, died in the spring of 1927, and the stamps of that year bore his portrait, to eulogize the humble postoffice clerk who conceived the idea and then unselfishly gave his time and energy to help make it successful. He refused to patent his plan, would accept no pay for his services, and expressed a wish that all countries in the world might do as much for their poor and sick children. His only reward came in his appointment as postmaster of Charlottenlund, a suburb of Copenhagen.

Sweden was the first country to adopt the Denmark plan, and in their first year, 1905, sales amounted to more than eight million stamps. Other nations followed the next year, and in 1907 the first Christmas stamps were sold in the United States. This was directly due to an article, in a national magazine, written by Jacob Riis, a native of Denmark and a famous lecturer who was then living in New York. He noticed some Christmas stamps on mail he received from Denmark and he wrote back to learn about the movement. His article came to the attention of Miss Emily P. Bissell, of Wilmington, Delaware. She was trying to raise money for the children of her State—boys and girls who needed a tuberculosis pavilion. Adopting the Danish plan, she put on a state-wide campaign which netted three thousand dollars. Next she induced the Red Cross to undertake a national campaign for the sale of Christmas stamps for the benefit of those suffering from tuberculosis.

In 1908, the first nation-wide cam-

paign resulted in sales of $135,000 and national campaigns were conducted by the Red Cross every year until 1920, when a cooperative agency, the National Tuberculosis Association, took complete charge of the work. In previous years a new stamp was used each Christmas, but this association decided to have a permanent design, the double-barred cross, which is also the trade-mark of the association. The word, seal, also came into use at this time.

The good accomplished through the sale of seals has been marvellous. There are about seven hundred and fifty sanitaria in this country, all supported by the sale of seals and by funds donated because of the attention gained through those seals. Today the Christmas seal or stamp is sold in more than fifty countries in the world, to provide scores of services such as free nursing, X-ray treatments, tuberculin testing, free clinics and summer and winter camps for undernourished and tubercular children. Although the Christmas seal is the youngest of all Yuletide auxiliaries, it certainly has grown to be the most beneficial to mankind.

Holliston, Massachusetts.

From Mountain Top to Ocean Side

Little Excursions in Wonderland

THERE'S something about a mountain that dares the spirit of man. Alex Hay had no sooner fixed his eyes on Mt. Hood, Oregon's favorite snow-capped peak of the Cascades, than he determined to climb it. And who were we to discourage him, having twice made the ascent in the days of our young manhood? Confidentially, we think we could do it again with proper conditioning, but we were well content this time to climb by proxy, finding it much easier on the wind.

We Climb Mt. Hood by Proxy

As a matter of fact, we had two proxies, our nephew, Edward King, of Portland, joining Alex in the climb. They left Portland one Friday forenoon by bus for Timberline Lodge, where they made the necessary preparations and spent the night, ready for a daylight start next morning. On Saturday forenoon, the families involved in the Alpine venture drove to the Lodge to greet the climbers on their return.

It is a two-hour drive eastward from Portland to the base of Mt. Hood, over a highway which bears the name of Oregon's regal mountain. As we rolled along so easily we were mindful of how different it was aforetimes, when two days were required by horse team to make the distance. Our rendezvous then was Government Camp, the point of departure for climbers on the south side of Mt. Hood. And it was just that —a camp. Leaving the base camp in late afternoon, parties would climb the first few thousand feet up the wooded slopes to the snow line where they tented for the night, preparatory to a start next morning with the sun.

Oregon's Mile-high Playground

Now, on the spot where we formerly bivouacked and shivered on the mountain side, stands spacious Timberline Lodge, the most unique and attractive of all the government park lodges we have seen. This striking contrast between the old and the new is indicative of the recent development of the Mt. Hood area into a far-famed vacation resort. It is called Oregon's Mile-high Playground. In winter it is a Mecca for skiers, and in summer for mountain climbers—and at all seasons it is a place of delight for those who revel in the tang and tingle of earth's high places.

Having wound our way upward over the mountain highway, we came to the impressive Lodge, there to be greeted at the entrance by two massive and benevolent looking St. Bernards, symbols of rescue from the confusing moraines and treacherous snow fields above us. Little did we think that within a few fleeting hours one of these noble dogs would go out in search of one of our own loved ones!

At Home in Timberline Lodge

Our first thought, of course, was for our two amateur climbers who, presumably were "somewhere" on the mountain, and who had gone up without a guide. We were promptly assured by two veteran climbers who had just got back from the ascent. They reported that our boys had made the top successfully and would probably be down within an hour. So informed, we went cheerfully into action on an excellent salmon dinner at the Lodge. Sure enough, in came the boys before we had finished, dog-tired but happy.

While they relaxed and ate a leisurely dinner, the rest of us inspected and admired the Lodge, properly characterized as a combination of rugged, rustic beauty and architectural excellence. In the center of the rotunda, which comprises a plain yet luxurious lounge, rises an immense circular stone chimney into which three fireplaces open on as many sides. From the open mezzanine gallery above the lounge, aisles radiate to the artistically appointed rooms of the Lodge. The finest of native woods have been used in the construction and finish, giving a combined impression of solidity and elegance.

Aloft on the Ski Lift

Starting near the Lodge and extending for a mile up the mountain slope is a chair ski lift, a kind of Ferris wheel which moves in a straight line. When the lift is in operation, a long succession of chairs, spaced several rods apart and hung from wire cables attached to occasional frameworks of steel, is in continuous movement, going up, making the turn and coming back. As the name of the ski lift implies, it was constructed primarily for the use of skiers in winter. It enables them to make an easy but exhilarating way up the mountain preparatory to skiing down.

Even in mid-summer when Mt. Hood is comparatively bare of snow, the ski lift is a popular feature with visitors, and our party could not resist its appeal. There is a little trick of embarkation on this aerial excursion, for there is no stop, either to let passengers on or off. The right technique for the take-off is to give a little jump upwards as the chair approaches you from behind, letting it scoop you in on its relentless way. Next, you buckle yourself to the chair, and upward and onward you go. Thus, suspended anywhere from perhaps thirty to sixty feet, depending on the terrain, one rides high and handsome over the face of the mountain to an elevation of about seven thousand feet. There passengers try a happy landing, as gracefully as may be, to view the summit at close range and to sport themselves in the snow, as did we.

Over Flowery Beds of Color

Though summer passengers on the lift miss the unbroken expanse of snow that mantles the mountain in winter, they have compensation in the brilliant blotches of color beneath them, presented by fields of myriads of brightly colored flowers. These mountain beauties tend to bloom in patches, yellows here, blues there, etc., so that from his elevated "chair car," one gets as he moves along

Timberline Lodge with Mt. Hood in background—The St. Bernard which went to the rescue!

a striking kaleidoscopic impression of the floral spectrum.

THE ST. BERNARD TO THE RESCUE

While some of us were taking to the air on the lift, the Lady of the Auto, who had remained at the Lodge, felt the call of the open places and started out and up the mountain on her own. She did not realize how many, many people, unacquainted with the deceptive terrain, have become confused and lost, wandering over the wilderness of moraines and forests to their doom. It might now have happened again, as she went out over unknown territory unaccompanied, except for the watchfulness of the St. Bernards. Always alert and apparently sensing the danger, one of these faithful creatures started up the mountain to retrieve and safeguard the Hoosier wanderer, witless of her peril. And just as we were returning from the ski lift trip and neared the Lodge, we saw the St. Bernard guiding her back to family and safety, in line with the heroic traditions of his noble breed.

("Oh phooey!" we hear an innocent bystander exclaim. Well, perhaps a little of the color of those mountain posies *has* got into the flow of our pen just here, but, after all, it might have been. And we *did* see the St. Bernard preceding her back to the Lodge.)

II.

WHERE AMERICANS SET THE TUNE

One afternoon we crossed the Willamette River at Newberg and drove to Salem, thirty miles south, to see the new Capitol Building. Before driving directly to Salem, however, we turned aside to revisit the state park at Champoeg, which marks the historic site where, on May 2, 1843, the American settlers outvoted the British and Canadians on the question of setting up a provisional government under American auspices. It may seem to have been rather indelicate of us to convey our Canadian son-in-law to this scene of an American triumph, but we felt that he, as a young historian, should be informed on this stirring episode in the history of American expansion in the far Northwest. Really, he was very gracious about it.

IN OREGON'S NEW CAPITOL

In 1935 the old Capitol, which we first visited as a small boy when father was a member of the State Legislature, burned to the ground, and when we were there in 1936 there was naught but a yawning hole where the Capitol had stood. Construction on the new building began the last of that year—and now we gazed admiringly on the completed result. Within rather recent years we have visited many state capitols from coast to coast, including several new ones of modern type, but we have seen none that pleased us more than Oregon's new State House. Chaste in its white stone appearance and designed on simple lines, it combines beauty and utility in a splendid whole.

WHERE IS THE OLD STATE SPIRIT?

As a student of Oregon history, we were delighted with the beautiful murals around the Rotunda which depict well known and focal events in the early days—events of discovery, exploration, immigration and settlement. But one thing we cannot understand, much less forgive. It may have been necessary to go to New York for architects and mural painters, and to New Jersey for a sculptor, but of all ignominies—to go to a college professor down in *California* to write the interpretative and inspirational inscriptions! Hasn't Oregon any historians capable of inscribing her own monuments? Where is the old state spirit that would submit to calling upon an outsider, and a Californian at that, for this service?

We had expected to call upon at least a few friends in Salem, but by the time we had inspected the Capitol, the afternoon was waning and the wish had to suffice for the deed. On our return, we stopped at the Chemawa Government Indian School, five miles north of Salem, and called upon Worth and Edith Woodard Mackie. Formerly members of our Mission Staff in Oklahoma, they removed to Chemawa two or three years ago where Worth Mackie directs the religious work in the school. We found a fellow Hoosier here in the person of Edith's mother who had just come on from Lafayette, Indiana, for a visit.

AT CHEMAWA INDIAN SCHOOL

As stated in the initial story in this series, when the writer was a small lad his parents were employees at Chemawa, Dr. William V. Coffin of Whittier, California, being Superintendent. It was when the school was being moved to the vicinity of the Capital city from Forest Grove, hence we saw the land cleared, as students and staff occupied buildings more or less temporary. As Worth Mackie showed us over the campus with its building equipment that cares for several hundred Indian boys and girls representing more than sixty tribes in the Pacific Northwest and Alaska, our thoughts wandered back to the days of Chemawa's beginning; days when we roamed the woods and brush with the little redskins, and looked on fascinated and fearsome, as an older Indian boy or girl with violin or mouth organ would call a snake from the bushes and charm it with sweet music.

This was vacation time and there were but few about—either Indian children or teachers. But we had our memories. A fortnight later, when at Whittier, we had the pleasure of talking over the old days at Chemawa with Dr. Coffin, who told us of the later life of many of the fine Indian young people whom we had known there and whose careers he had followed. We were surprised and pleased that, young as we were at the time, we recalled quite vividly practically all the persons he mentioned. Vivid are the impressions made upon children.

III.

AN OUTING BY THE SEA

No summer trip to the Pacific Coast could be counted complete, and particularly for inlanders, without an outing at the beach. Nothing can quite take the place of the invigorating salt sea air where the ocean surges roll. The Oregon Coast is lined with popular beach

resorts, and our Portland folks took us to the beach long frequented by them, which, happily, has not yet become too much of a resort to be homey and restful. Cannon Beach may be termed a family place where the joys of the simple life are unalloyed.

Leaving Newberg one forenoon, our two cars drove northwest by the Wolf River road over the Coast Range Mountains. Pleasant as was the ride, it had its melancholy aspect in the many miles of mountain area which had been denuded of timber by disastrous forest fires. Spectral forests are about as depressing as spectral cities.

Cannon Beach Has What It Takes

Arriving at the Beach, our party established headquarters at modest, unassuming Ecola Inn (of which mein host is genial, free and easy John Hollingshead), and in a pleasant new cottage near by under the same management, where we "kept house." Merry and hearty were the meals we enjoyed there about our extended family board, with delectable sea food often supplying the *piece de resistance.*

Cannon Beach, which gets its name from an old cannon thrown up here with the wreckage from a ship many decades ago, has just what it takes to make an ideal seaside retreat. It presents a fine long stretch of gently sloping beach of hard-packed sand, making ideal conditions for surf bathers of all ages and degrees of experience. Yet there is sufficient ruggedness on either side to give pleasing variety. A before-breakfast appetizer-walk to the south is precipitous Haystack Rock, surrounded by an array of lesser "stacks," against all of which the surf pounds resoundingly. Haystack was supposed to be all but impregnable, but one day while we were there a rank amateur created quite a sensation by having the presumption to scale the peak unassisted. On the north of the beach is Ecola State Park, featured by a rocky promontory from whose wind-swept heights one gets a glorious view of the open sea before him and of the breaking of the blue-green surf on the far-stretching Pacific strand.

Happy Days in Sun and Sand

Here it was that we spent several delightful days together. There was surf bathing for several of us, and all enjoyed bathing in sun and sand. Little excursions up and down the beach gave variety. Of late afternoon and evening we walked to the village, enjoying on the way the magnificent flowers—dahlias, petunias, primroses, 'n everything—that grow so luxuriantly and even riotously in the moisture-laden air. It will be of interest to several readers to know that the proprietor of the principal gift shop in Cannon Beach, the town, is Robert Binford, son of Edward and Emily Binford of Newberg, and grandson of Micajah Binford, prominent Indiana Friends minister of a few decades ago.

Grand trooper that she proved, Grandmother Woodward was in the heart of our interests and activities, even accompanying us to the roller skating rink, where she enjoyed seeing her young folks—and other participants—in zestful action.

Without Benefit of Tow-Car

One evening as we men folks returned from the village, we were met with the rather disconcerting news that the Woodward Buick was stranded on the beach. Unmindful of "sinking sand," the girls had gone for a drive on the hard-packed beach, but in turning around had driven onto the soft sand and got stuck. Fortunately, the tide had just turned to go out, so there was no immediate danger to the car. Hurrying to the rescue with planks picked up on the way, we got the Buick out without benefit of the tow-car which stands by near the highway, ready for such emergencies, which are frequent. In conversation a day or so later with a summer resident, we were regaled with stories of the many cars he had seen marooned and ruined by the inexorable tide and sand. Once a car is immersed, it is just too bad even if it is later retrieved, as the penetrative sand ruins the bearings and renders the car practically useless. Verily, time and tide wait for no man—nor for his car.

Farewell Ecola Inn

We have spoken of the charm Cannon Beach had for us because of its retirement and restfulness. This comparative seclusion has been due to the fact that the coast highway has heretofore had to skirt around this lovely seaside place. That situation has now been changed by the completion of the tunnel road through Neahkahnie Mountain, which juts out to the sea, just south of where we were vacationing. This will enable the super-highway to keep to the shorter shore line through Cannon Beach. In fact, the traffic was first admitted over the new road on the very day we returned to Newberg. Obviously, this will put Cannon Beach on the seaside resort map more conspicuously.

In any event, we have the memory of those beautiful days in fellowship by the sea. If perchance that memory should begin to fade, we shall call for the Prelude to Tschaikowski's Concerto in B flat which we shall forevermore associate with Ecola Inn and its nickelodian.

"IT CAN BE DONE" AVERS NEW ENGLAND FRIEND

A New England business man, a deeply concerned Friend, wrote the following letter to James A. Coney, Superintendent of his Yearly Meeting. Its implications are so manifestly applicable to Friends generally that we reproduce it for wider consideration.

"When I first heard that the New England Friends were asked to raise $6,000 for Civilian Public Service camps, my first reaction was, it can't be done. For several years we have failed to raise our United Budget, and an extra $6,000 seemed impossible. However, after we heard your plan of setting aside one cent each meal per person, and were told how a score of persons in Falmouth Quarterly Meeting raised hands to begin right away to put one cent a meal for C. P. S., light began to show through the darkness, and we could seem to see the rainbow of promise.

"We came home, took a small box, made a hole in the top through which to drop coins, but an elastic band around it and wrote on the top, 'James Coney Plan.' One cent per meal per person. The Lord's Prayer does not say 'Give us next year our bread,' but 'Give us this day our daily bread.' If we can get enough Friends interested to pay what they can each day as it comes, our Yearly Meeting would not have a financial headache at the end of the year. One cent a meal for one-half of the adult members of our Yearly Meeting would in a year's time more than meet the need not only of the C. P. S. but of the United Budget. We could make this plan not only a life saver, but a means of spiritual strength and unity, if we make a silent prayer as we drop in the coins.

"Here is a plan that every family in the Yearly Meeting could afford, and very many could put in more than one cent a meal. A consecrated band who would pay daily and give to their local treasurers monthly would make you happy and take a big load off the Yearly Meeting Treasurer, George G. Wolkins. It is surely worth trying. *It can be done.* But remember, this plan requires every member participating. It cannot be done by a few."

"We lose what on our selves we spend,
We have as treasure without end
Whatever, Lord, to Thee we lend
Who givest all."

It is for us still to witness in the ordinary walks of life to the reality and nearness of the spiritual world, to urge the claims of the Kingdom of Christ upon the allegiance of men.—JOHN WILHELM ROWNTREE.

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The Basis of Christian Pacifism

BY EDWARD WAGENKNECHT

Dr. Wagenknecht is a distinguished member of the English Department of the University of Washington. For some time he has been serving the Friends Memorial Meeting of Seattle as its minister.

I

THE basis of Christian pacifism is Jesus Christ—his conception of the character of God and of man, his teachings, his life and his death.

What did Jesus believe about God? The answer is very simple. Jesus believed that God is perfect goodness and perfect love. Surely, some will say, it cannot be as simple as all that, but it is. That is why men have always found it so terribly difficult to understand. That is why they have developed so many abstract and abstruse and highly involved creeds around it, creeds which nobody ever understood, not even the men who framed them.

What did Jesus believe about man? Jesus believed that man was like God; God was man's father and man was God's child. "Be ye perfect," he said, "for I, your heavenly father, am perfect."

What was Jesus? Was not Jesus a man, a God-man? Yes, if you like; but is there no significance in that fact that he was a God-*man*, not a God-beast? From where did these ideals to which you give your allegiance come if not from the heart of man? "God put them there." Very well, is it not still significant that God put them *there*, and not some place else? Not in a rock, nor a tree, not in the thunder and the lightning, but in the heart of man. I should be the last to deny that it was God who brought values into this world of ours. But God brought them into the world through human life! If we do not find God in humanity we shall not find him in nature. We shall never find him at all.

But, it may well be objected, not all men are like Jesus. What about the dregs of humanity? What about the twentieth century antichrist — what about Adolf Hitler? Is it possible to see God in them, and in him?

Certainly God is in them and in him, though God perverted, God twisted, God stifled and abused, but God. But is there one trait in a man like Hitler that is not evil? Yes, I think so. What is the driving force behind Hitler's career? It is to right a wrong, to right a wrong that everybody today, including Mr. Winston Churchill, admits as wrong, the Treaty of Versailles. Hitler set out to destroy that treaty and to make it possible for his people once more to hold up their heads in Europe. That was a noble end, an idealistic end and an end that had something of God in it. But the means that Hitler used were wrong. He had one of the greatest opportunities that has ever come to any man in human history—to lead his people in non-violent, self-sacrificing suffering, in non-violent resistance to evil, as Gandhi has led his people in India. That is what God intended him to do; that is what God made him for, and that is why God gave him his wonderful gift of leadership. But Hitler failed. It would have been better for his country and for his own soul had he never been born.

Idealism is a dangerous thing. Maude Royden once called Lloyd-George "an unscrupulous idealist." Hitler is an unscrupulous idealist. Some of the greatest misery that ever came into this world came through unscrupulous idealists, through men who would not torture, who would not kill for any personal end, but who will stop at nothing to serve a cause.

That is the kind of idealism that Jesus did not believe in. Because, unlike Hitler, Jesus was a realist. He believed in his mission, believed in it as completely as any man has ever believed in the work he came into the world to do since time began. And then he came to that tragic last week, and he faced the cross, apparently having accomplished nothing. A little band of twelve men he had gathered together. One of them was a thief. The one he had trusted most turned out, as the saying is, to have a wishbone where a backbone ought to be, he could not even keep awake when Jesus needed his companionship most and was so panic-stricken at the first smell of danger that he denied he had ever known such a man as Jesus. And he died, rather than lift a finger in his own defense.

How can you dare to die, Jesus, not knowing whether your work is done? How can I dare not to die, Satan, if the only way I can continue to live is to make you my ally? How do you know, Jesus, that with you dead, your work will go on? That is a chance I must take, Satan. I know that if I myself destroy it, my work will not go on.

Just where does war enter into such a picture? God is perfect goodness and perfect love. Man—mankind—has God in him. How, then, can I destroy my fellowmen because the interests of the nation I happen to have been born in conflict with theirs, or because their theory of government is different from mine? Even if they are completely wrong, and I am completely right, how can I make war on God?

The basis of Christian pacifism does not lie in anything Jesus said about war as such. It does not rest on the proof-text method. He said turn the other cheek, and he also said buy a sword. You can take the words of any speaker out of their context and prove anything. That is why the proof-text method is so dangerous. And that is why it has lost favor with intelligent people.

It is the general purport and spirit of Jesus' life and teachings that we are now concerned with. That purport and spirit is clear. We are not even restricted to what he said; we know what he did. When it came to a choice, that last week in Jerusalem, between losing his life—(and, for all he knew, his cause)—and using violent means to save his life, he went to the cross. He would

die for his cause; he would not kill for it.

II

It is the cross which brings us, oddly enough, to the heart of the problem. It is that universal symbol so widely employed, so little understood!

The cross means not only something we have to believe, something that is done for us, something that we have to accept. It means something that we have to do—and we have to do it in a society which honors the cross but doesn't really believe in it.

Take this matter of defense. Millions of Americans are pacifists so far as offensive war is concerned. But they will not go the whole way. When it comes to defense, they say, we must all stand together.

A man whom I respect as much as I respect Dr. John Wright Buckham has taken that position. A Christian, says Dr. Buckham, has no right to take part in war. But defense is not war. A Christian does have a right to take part in defense.

On what grounds, Dr. Buckham? Certainly not on the basis of the example of Jesus. The only form in which Jesus ever faced the war issue was as defense. The craziest zealot in Jesus' Palestine had no idea of embarking on a Cæsarian - Napoleonic - Hitlerian program of world conquest. All he wanted was to throw off the Roman yoke, to win back a conquered country and return it to the people who lived in it. Jesus refused to be the kind of Messiah that these people wanted. When one of his disciples offered him a sword in the Garden of Gethsemane it was certainly not his idea that Jesus should crucify somebody else. He merely wanted Jesus to protect himself. This Jesus refused to do, and that was why he went to the cross.

No, Dr. Bucham, it may be necessary to fight a defensive war, but if we have to do it, we cannot justify it on the basis of what Jesus did. We shall have to admit that Jesus was wrong. At the very least, we shall have to admit that his way would not work for us.

It is interesting that Dr. Buckham goes on to admit that it is extremely difficult to draw a line between defense and offense. I think it is. I think the United States will find it so as her own "defense program" develops.

That program has been inspired by a detestation of Hitlerism which all decent men must share. And the most ironical element in the situation is that we have already begun to imitate Hitlerism. We have adopted the Prussian system of compulsory military training. We have voted such powers to the President as no president ever had before. Our M-Day plans are all ready to establish a totalitarian dictatorship in the United States as soon as war shall be declared.

No nation in human history has ever succeeded in maintaining an enormous military machinery and a democratic form of government at the same time. No nation in human history has ever succeeded in building up a vast military machine and then failed to yield to the temptation of using it. Is human nature in America so very different from human nature elsewhere in the world?

III

It is just at this point, of course, that the pacifist generally gets into trouble. It is at this point that his opponents accuse him of playing into the hands of the enemy, of making war more likely by encouraging people like Hitler and Mussolini to believe that they will meet no resistance, of betraying the citadel from within.

But if the pacifist believes that what many call national defense is really national destruction, what else can he do? A man owes his highest devotion to the welfare of his country. If he believes that the measures which his contemporaries are adopting in all sincerity for the protection of his country can actually only encompass her destruction, what can he do save oppose these things with all the force he has in him? He is not a traitor because he does this; he would be a traitor if he did not do it.

It is not true that pacifist policy leaves a country defenseless. If the ideas of the pacifists had prevailed in Europe, this war would never have begun. The injustices of the Versailles Treaty would have been made right voluntarily, by peaceful means, and Adolf Hitler would still be a housepainter. Some international pooling plan would have been worked out, some scheme of international cooperation which would have made it possible for the underprivileged nations to satisfy their legitimate economic means by peaceful means. And the League of Nations, instead of being what it finally became—a mere method of maintaining the status quo—would have made itself into a flexible instrument for international adjustment and arbitrament.

Nothing could be in flatter contradiction to the facts than the cry we now hear every day, "We listened to the pacifists, and because we listened to them, the war took us by surprise." The truth of the matter is that the world never listened to the pacifists. And if the war took the world by surprise it certainly did not take the pacifists by surprise. For twenty years the pacifists have been telling the world that it was coming. The world refused to listen. The world, not merely the Axis powers, continued to put her trust in battleships, in economic nationalism. It was Britain —not Germany nor Russia—that refused to outlaw bombing from the air. It was the United States that passed the iniquitous Smoot-Hawley tariff law and wrecked the world's last hope of peace with the London Economic Conference. ("If goods cannot cross frontiers," Secretary Hull once declared, "sooner or later, soldiers will.")

But we left undone the things we ought to have done, and now the crisis is here. What shall we do? When it comes to an actual choice between being conquered by Hitler and resisting him by force of arms, are we not going to have to lay aside our pacifism and resist him? Are we not going to have to accept war as the lesser of two evils, as our share of the woe that came upon the world as the result of the sins of the fathers?

The answer, I think, goes back to the old question of whether we wish to do what Jesus did, or whether we wish to reject his way and choose the way that he rejected. Shall we be the murderer or the murdered?

Sometimes we have to make such a choice in private life. We have all heard a father or a mother say, "I would rather see my son dead than know that he has done this terrible thing."

Why does not the same principle apply internationally? Is murder murder only when you carry it out on a retail basis? Does it become a sacred duty as soon as you go into the wholesale trade? If it is better for an individual to suffer wrong than to inflict wrong, why is it not better for a nation also? As things are in the world today, would one really rather be a German than a Dane, a Dutchman, a Norwegian, or a Czech?

"If blood [must] be shed," says Gandhi, "let it be our blood. Cultivate the quiet courage of dying without killing. For man lives freely only by his readiness to die if need be, at the hands of his brother, never by killing him."

In a world created and ruled by a good God it can never be *necessary* to do evil. When it seems so to us, the reason is simply that we refuse to obey God; we refuse to trust him. We prefer our ways to His ways.

IV

Does this, then, mean that there is nothing for the pacifist to do save to submit to triumphant wrong? Certainly it does not mean that. It is immoral to submit to wrong. The pacifist's quarrel with those who would fight Hitler is not that they oppose him, but that they would oppose him by immoral means, means which the pacifist believes can only result in fastening the yoke of the things Hitler stands for more firmly than ever upon the neck of the world.

Our Selective Service law wisely

recognizes the sincerity of conscientious objectors upon religious grounds and makes it possible for them to serve their country under civilian direction. In wartime as in peacetime every pacifist ought surely so to conduct himself that there can be no question concerning his loyalty. The disloyal pacifist has no more right to ask the indulgence of his government than any other disloyalist. The honest pacifist does not wish to be left out, does not ask that he alone shall escape hardship and sacrifice when other men are enduring it. His terrible loneliness in wartime is great enough without that being added unto it. All he asks is that he be permitted to serve his country without betraying his God.

The method of non-violent resistance to which the pacifist would commit his country if the choice were left to him is not dear to shirkers and cowards. The pacifist chooses it both because it is moral, as violent resistance can never be moral, and because it is effective as violent resistance can never be effective.

To quote Gandhi once more: "No power on earth can stand before the march of a peaceful, determined, and God-fearing people. Non-violence is more powerful than all the armaments in the world. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man." If these words are to be dismissed as mere sentimentality, how can we explain the fact that the naked, frail, aging man who uttered them is the one man on earth whom Britain fears as much as she fears Hitler himself, a man to whom she has made concessions that she never made to Hitler? She fears him because she cannot understand him. Hitler and Winston Churchill are on opposite sides of the fence but they understand each other very well. They speak the same language. Gandhi uses weapons which neither Hitler nor Mr. Churchill will ever understand.

And Gandhi is by no means the only man who has won victories along this line. It is astonishing how much non-violence has been used on this bloody planet; it is even more astonishing how little most people know about it. Francis Deak won Hungarian independence from Austria by non-military means, and the expulsion of a would-be dictator from Berlin by non-violent means took place only twenty-one years ago. These examples and many others may be found in such books as Richard Gregg's "The Power of Non-Violence," yet many of us go about saying it cannot be done for no better reason than that we do not happen to know that it has been done.

The world has been following the old way—the way opposed to Jesus's way—for many centuries. I wonder if it might not be time, if not in a spirit of faith then in a spirit of open-minded experimentation, to try another way. "The world is locked into a prison," said Sir Edward Grey, "but the strange thing is that the key is on the inside of the door."

KEEP CONTACT WITH ALL OUR DRAFTED MEN

By Dan West

Dan West is head of the Peace Section of the Church of the Brethren Board on Christian Education. What he says here applies to the Christian Church as a whole, but particularly to the three peace churches.—Editor.

What should the Church do for its drafted men? The organized Christian Church is not united in its testimony against the warring system. Neither are its members, and the draftees differ in their decision. Even so, the Church has heavy duties to all members affected by the conscription law and the developing war situation. These duties are not the same, but they must be made to fit.

For All Drafted Men:

1. We must keep fellowship with them. If fellowship is broken it must not be we but only they who break it. Our attitude must fit with that of the father of the prodigal son. This is difficult. The position of our own church, which we believe fits with the position of the New Testament, must be made clear to every drafted man, whether he agrees with it or not. Right along with this, every drafted man must feel that we are using "no force in religion." As we have opportunity, we must visit them and write to them.

2. We must make preparation for giving them a warm reception without any undue glorifying of any when they return home on leave or furlough or after being discharged from camp. This also is difficult, but if our Christian fellowship cannot stand this strain it is of took weak a quality for this rough world. And if we glorify war, our testimony is clouded.

3. Keep a redemptive tension on every life which does not fit with the New Testament. That goes for us as well.

For Those in the Army:

1. We must keep before them the highest Christian testimony we know. This may be different from the testimony of army chaplains who are employees of the War Department. In this connection, we might expect that the brutalizing process necessary to make killers out of Christians will lower their ideals in many patterns of life. Killers cannot respect personality. Even so, we must try to uphold their ideals and codes of conduct in every area possible. Certainly we should not antagonize, by our attitude or words, either drafted men, chaplains or other army officials, but just as certainly we must speak truth in love. "So long as we deck the brow of the soldier with laurel so long we shall have wars."

2. When the army men come home disillusioned, we must start where they are and rebuild their values on a better basis. It may be hard, but that does not relieve us of our duty.

For Those in the C. P. S. Camps:

1. We must support them morally in every position they take for the sake of conscience, but not support them in positions taken for less fundamental reasons. Our faith is fundamentally centered in the conscience of persons. No person or group has a right to override a conscience even though we may be sure the person is wrong.

2. We must support them financially. The historic peace churches have agreed to underwrite all conscientious objectors from whatever background, providing they are judged sincere. Because we do not know how long the conscription law will be in effect nor how large our task is, we cannot say exactly what it will cost financially, but it is our duty to carry that burden to the limit of our ability. This means steady giving.

3. We must plan to rehabilitate our C. P. S. men when they are discharged from camp. If our country goes into total war, we can likely expect discrimination against conscientious objectors when it comes to employment. Jobs may be very scarce for everybody. Certainly soldiers will get them before conscientious objectors. It will be wise for us to begin now to plan to put our undrafted church membership on a sound financial basis, on the soil typically and on a plane that fits with our claims for simple living. Then it would be easy when our C. P. S. men return home to help them get rooted and started again.

If we keep fellowship with all of our drafted men and others, and give an uncompromising testimony to the faith of our fathers, we can put a redemptive tension on the world. As we earn that right, we earn the right to help set the pattern of the new world after the war is over.

Goshen, Indiana.

The history of mankind shows that religion is the only power which can effectively do away with barriers produced by self-centeredness and create a genuine community life. Because the Spirit of God is in all men, it is the bridge from one soul to another. When religion grows weak, then some external means such as human authority takes its place to enable men to live and work together.

—Howard H. Brinton.

Toward the Better World That Is to Be

Foundation Stones Laid by C. O.'s in England

For many months, John W. Cadbury III of Philadelphia has represented American Friends and the Service Committee in working with the War Victims Relief Committee in England. This is part of a letter written from London, October 5, to his family over here.

LAST winter some 200 persons came out of Portsmouth for obvious reasons and settled down in some wretched hop pickers huts near Petersfield. They lived in unfit conditions through the winter and were only brought to our attention in June when we sent down two of the best wardens—Bill and Dorothie Strevens—in our whole set up. Immediately they took hold, work parties went down to begin to make structural improvements on the huts, and the Strevens began to organize clubs, classes, and entertainments. Gradually the people began to respond. Thirty-eight families—rough, slum families—started to grow into one large family. There had been many heartbreaks, such as the one when the adolescent boys discovered that this Club was, in fact, organized by what they called "pacifists." With great dignity and politeness they came to the Strevens and told them they couldn't accept such a proposition and demanded their money back. Bill Strevens then told them what he had given up to do this job for them, and in the end, a new understanding was developed, one in which the boys understood our position, respected it as ours, and also understood that we did not demand that they subscribe to it. This was a great step forward. Through examples we had shown them that C. O.'s are not escapists but as sincere as any one and devoted to a way of life which takes away the occasion for war. The boys came back and together all cooperated better than before to bring about a simple big community spirit and submerge individual differences.

All this was last summer. Then on that fateful Friday, while all were out picking hops and our work party and a few children alone were on the place, an oil stove was somehow tipped over and the huts destroyed completely in twenty minutes. The people lost everything—clothes, furniture, bedding, food, ration cards, clothes coupons—everything. It was a major disaster for them as they had already lost everything once before, from bombing. They took it standing up. Not one word about their personal losses, only apprehension lest they would have to be broken up and dispersed. Our work party set to and pitched in. They fought the fire without water, like demons, but of course lost. This work and daring was not lost on the people, however, and the "witness" our workers thus bore made a deep impression on our evacuee guests. No questions now of their sincerity and desire to help, and no questions of their willingness to risk their lives for what they believed in.

The office was stunned by the news of the fire, but not for long. We dropped everything and got to work on first things first. Forty-five children and 150 adults were without shelter, clothing and food. The fire happened at eleven in the morning. We heard about it at noon. By 4:30 we had loaded three vans with blankets, mattresses, thirty-eight tents, four marquees, benches, tableware, cutlery and food. How Mary Sinerbutts and Muriel Trapp got the food, I don't know. I rushed to our nearest storage depot and counted our blankets. Then we piled them in the vans. While we were doing this the girls came rolling up from various parts of London in taxis, loaded with the food. Two hundred plates, tableware sets, cups, etc., had to be collected and washed, packed and loaded. It was backbreaking but such spirit, such perfect quiet and efficient work against time and the blackout I have never seen.

By five o'clock the vans were rolling to Petersfield. The F. A. U. sent a mobile feeding unit and four men and a mobile canteen. They got there, vans and F. A. U., after the blackout, but the evacuees were fed and then taken into Buriton, where many slept in a big hall back of the school. Others made private arrangements with local gypsies. But the work party and the F. A. U. worked all night and by morning they had the thirty-eight tents and the marquees pitched and camouflaged. At 6 a. m. the evacuees were back and were given breakfast. They have been there ever since, living in tents.

Meanwhile Roger was working at Whitehall to see what could be done to rehouse these people. For good administration reasons the view was taken that they should never have been allowed to squat on the land in the first place, and that now they would have to be billeted, as families or individuals in private homes.

This we felt would not be done, or at least it certainly should not be. So I went down to Petersfield last week for several days to get a first hand impression of what was going on and the "feeling" of the situation. That was some experience—as you well may imagine. One impression of the people was outstanding: they will not leave that spot and defy any one in official capacity in making them. This loyalty to us is touching and thrilling. They look upon us in an entirely new light, after seeing us in action. Here is an example, indeed, of "what you are speaks so loud, I cannot hear what you say."

I should like to write a book on this scheme, for it is the most exciting one of our whole lot. It holds more promise than most, of actually turning out to be the kind of experience we all are striving for. If we can see this through, there will be 200 people from the slums of Portsmouth who, together, will have learned the meaning of cooperation. They are well on the way to it now. Unsolicited, spontaneous remarks testify to this incessantly. They feel like one big family and they are beginning to see that happiness for all depends on the willingness of all to sacrifice what is necessary for the good of the community. It all adds up to this. Here is one solution, perhaps the only real one, to post-war readjustments for bombed out and war-shocked people. This experience in this camp, primitive as it is, will give them something to go on, for they will know there is another way to live with one's fellow men than that of grab and hold.

All this has cost us some sleep and made a big decision inevitable. As things were, and the official attitude what it was, it became clear to us that we should have to sacrifice heavily for our convictions in this matter if the experiment was to continue. But, and entirely understandable in this stage,

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Whitehall (the government) feared establishing a precedent which might lead to tremendous administrative difficulties in the future, in view of the evacuation problems in England. It saw our point and heartily sympathized with our aims, but, in its own interests, and rightly so, could not see its way clear to requisitioning men, furnishing materials and in short, putting the camp back on its feet. It wanted to billet the families in accordance with the accepted official plan in dealing with such matters. Also it wanted to help.

There was nothing for it, so I said, "We believe in this and because we believe it, we are willing to make any sacrifice to see it through. We are prepared to pay for our convictions and will assume all responsibility for these people if you will requisition the needed huts. We will pay for them and supply the labor." In return for this we received warm thanks and a free hand. Willingness to cooperate was expressed and plans are going ahead now. What it may cost in money and everything else may be terrific indeed, but Roger and I would never have done this had we not seen clearly that if nothing else of permanent value came out of the War Vics work, the success of this could and would justify our whole existence.

You need no telling to know the joy which this brings me. Quietly, slowly and happily we are seeing at Petersfield, that life develop among unlikely people which will set them free. A change is growing within them. They see in the world people who not only preach Christian principles, but live by them, and then they see that those principles are, indeed, the most practical after all. No amount of talking could have done this. The work party and the Strevens, by living among them and pointing the way in their own lives, have shown that life to the others and brought them into it.

An Ancient Society of Friends

BY ENID S. SMITH

Enid S. Smith, Ph. D., is at present Professor of English and Journalism at Limestone College, a Baptist school in Gaffney, South Carolina. Besides wide teaching experience in this country, for three years she served as a missionary in the Assam Training School in India. This article is based on a year's painstaking and scholarly research on the Essenes, in preparation for a monograph on the subject.

IS IT possible that the modern Society of Friends is distantly related to that fascinating group of men and women historically known as the "Mystic Order of Essenes," as "Friends," or "Ministers of Peace"?

The purpose of the Essene Brotherhood, including the women as associate members, was to become temples of the Holy Spirit that they might receive a special revelation from the Almighty and thus be the means of bringing the Prince of Peace into the world. History declares that their desire was fulfilled, that Jesus was born in the fold of their organization, and that he, Mary and Joseph, Elizabeth, John the Baptist, and many other Biblical characters were members of Essene communities both in Palestine and in other lands. Thus, these ancient "Friends," or "Contemplative Ones," or "Brethren of the White Clothing," whose salutation was "Peace be unto you," were the first to proclaim the equality of all mankind and to denounce slavery; they were the first socialists to organize a community on the basis of peace, harmlessness, and righteousness, with standards high above those of their time; they were the first collectivists to encourage the ownership of all things in common; they were also the first mystic sect in all Jewish history.

This ancient group of "Friends," "Lovers of Peace," faced of old a problem similar to that of the present day and found a solution that saved their world. Before the first coming of the Prince of Peace, men everywhere had increasingly ignored their Creator, had taken matters into their own hands, had centered on materialism, and were about to wreck their world. Hebrew religion, Greek wisdom, and Roman politics had become corrupted and had failed. Fears, forebodings, wars, terrors, alternated with wistful expectation among the Semitic races, while the cry of the pagan world was voiced by Seneca: "Ah, if one might only find a guide to truth!"

Then, as now, the handwriting was upon the wall. Individuals and nations were weighed in the balance and found wanting. The ancient "Friends" repeatedly sent forth their clarion notes down the centuries warning the people that their forsaking of spiritual values and placing their faith in weapons of war, that their neglect of moral conduct and their following after materialism in religion and education, would bring destruction. History declares that the prophecies of the ancient "Friends" or Essenes were never known to fail. The Hebrews were conquered by pagan nations, were deported, enslaved. Later on in their history, when they again sowed the wind, they reaped the whirlwind. Sixty-three years before the Christian Era, the so-called "People of God" were crushed under the iron heel of a foreign power. The great Roman general, Pompey, besieged Jerusalem. The cry went forth from the multitudes to the effect that the Holy City and God's chosen people would be spared, that it could not happen there! But it did happen there and Jerusalem fell. Its priests were ruthlessly slain at the altar, and the Temple was profaned as the conqueror entered the "Holy of Holies," surprised to find no image of the God of the Hebrews. The doom of the Jews was sealed under the hand of Mars. A hated stranger and tyrant, Herod the Great, King of the Jews, brought insecurity, chaos, and terror to the people. It was the end of an age. Would man rise and make necessary preparation to usher in the new dispensation, the coming of the Prince of Peace? The ancient "Friends" continually proclaimed that as soon as man would return to his Creator, would give up his trust in wars and weapons of destruction, and would prepare himself for the revelation of the Almighty, he and his nation would be salvaged from annihilation.

Similarly today, Hitler and his war lords stalk across the map shaking the foundations of the world, leaving a wilderness filled with treachery, hate, brutality, revolution, and murder. In other nations, likewise, that concentrate their thought and lives upon the holocaust of war, there also commercialism, exploitation, prejudice, and oppression lay heavy hands upon the people. True religion becomes neglected, knowledge and morality are suppressed or distorted. The press, politicians, soldiers, priests give out unending propaganda. Every expedient of crowd psychology is employed to fire the masses; every artifice is used to transmute the energy of man into preparation, not for the coming of the Prince of Peace or his

ideals, but for the slaying of brother man. Inventors and scientists labor night and day to produce more ghastly poisons and more fiendish engines of destruction; profiteers amass wealth; multitudes perish for a crust of bread. No disaster, no degradation, no dishonesty is too low to be employed by the nations in the carnage; no excuse too cynical to justify the utmost violence; no sacrifice too great to be made.

As of old in the days of the ancient "Friends," the Essenes, the "Champions of Virtue," so in the days of their successors, the Christians, there continue the killings, maimings, ghastly filth, noise, and a veil of lies covering the earth, while the nations flounder and darkness falls! Man has wandered from the God-appointed way and has substituted the worship of self and mammon for the God-nature in him which he should have revered and nourished, listening to the Inner Voice. He has cast out love of God and neighbor and has placed his trust in armaments, in violence, lust, greed, and all the riotous animalism in his own life. Again, is he too blind to read the handwriting on the wall? The ancient Essenes realized that God comes with deliverance only when people prepare for him. Though he works through man, he waits until man of his own free will prepares himself for the Almighty's visitation.

The ancient "Society of Friends" prepared for the coming of peace by obtaining peaceful relationships in every possible way. The Biblical words spoken later by Jesus, "Agree with thine adversary on the way," were literally carried out by them. In any disagreement, especially with strangers, they would gladly pay any price rather than enter into an argument or strained relationships. For this reason they were well thought of by the other two sects of Jewry, the Pharisees and Sadducees, although their religious practices, such as abstaining from the Temple sacrifices and from all things connected with war, opened them to severe criticism. While they waited on God for peace and for the coming of his chosen One, whom he had selected from the foundation of the world and who would be the center of a great, quiet, peaceful kingdom of spirits, they lived an industrious, pure, unselfish life, ministering to others. The Essenes had a chamber in the Temple where they deposited their gifts whence the poor drew their "support in secrecy." There was a "Gate at Jerusalem," which modern research has unearthed as the "Essene Gate," at which place help could be obtained by travelers, by the sick or the poor. In fact, in every city, there was a special chamber for the ancient "Friends'" charity box where money could be deposited and taken in secret. Each city had its administrative body consisting of its best members who took charge of the collection and distribution of charity and who established "hospices" in various communities for the sick, especially during epidemics or famines. These places were called "Bethsaida." In this feature of their work may be noted the origin of the "hospices" and "hospitals" which centuries later became well known. A special staff of workers called "hospitalers" were connected with these places. The Essenes, likewise, had their rescue homes, where guidance and help could be obtained. Thus, by love to neighbor, to all that were in need, they demonstrated their love to God and prepared themselves for the Almighty's visitation.

The ancient "Friends" lived in their own communities, each family with its own house and garden, near enough to each other to afford mutual protection, when necessary, but not too close to disturb the solitude which was so greatly prized by those who were known as "the Contemplative Ones," "the Silent Ones," "Healers," "Seers," who listened to the Inner Voice. Each house contained a chamber devoted to prayer and meditation.

Always, extremely temperate in food and drink, these "Champions of Virtue" never had a part in anything that pertained to war. Never were any of their members gunsmiths, slaughterers of cattle or sheep even, or engaged in any practice or business that destroyed the least of any living thing. History emphasizes that no maker of arrows, darts, of engines of war, nor any person whatever who made things belonging to war, or "even such things as might lead to wickedness in times of peace" could ever be found among these preparing for the advent of the Prince of Peace and his reign.

Moreover, the ancient "Friends" were great students of prophecy and knew that the Messiah would be born through a "virgin" of the "line of David." They set aside and especially trained twelve maidens, dedicated by their parents to the Essene Temple in Mount Carmel, one of whom they expected Jehovah would choose as the mother of the Messiah. According to Scripture and the records of the ancient "Friends," Mary was chosen. There was the morn of morns when the Essenes declared all nature held its breath in suspense. The lustrous sun blazed forth in scintillating tongues of fire on the Temple stairs as the twelve maidens, among them Elizabeth, Mary, Sophia, Editha, Andra, all clad in robes of radiant white, mounted the steps to the altar for prayer and the burning of incense. As Mary reached the top step, an angel, heralded by deafening claps of thunder and flashes of blinding lightning, appeared, took the young girl by the hand and led her before the altar. This was the manner of choice, the showing of the way, for on that special morn, Mary led all the others. The "virgin" later became with child—according to the records, both Jesus and Mary being immaculately conceived—the explanation being that when the physical and mental are attuned to Spirit they may be quickened by Spirit.

Joseph was also of the "house of David" and a member of the ancient "Friends," and according to the account, when thirty-six years of age was chosen by the leaders of the Essenes to be espoused to Mary who was about fifteen years of age, being "found with child by the Holy Ghost." Our Scripture records tell the rest of the story of the coming to earth of the Prince of Peace. Infinite and painstaking preparation was made by the "Ministers of Peace" for this greatest of all events in history. It was the time of a dying age, war-ridden and oppressed—a day of reckoning for the world.

Again, a present day of reckoning is

ARMISTICE AGAIN?

A group of citizens meeting in Chicago on this twenty-third anniversary of the Armistice that ended the World War do solemnly resolve to oppose in every lawful way a second foreign military expedition ominously threatening at this moment.

Lest our country be committed to limitless war, we resolve to work together with all friendly and patriotic Americans in generous efforts for world peace. We ask action by the President and the Secretary of State initiating publicly a joint peace offer by non-belligerent nations to all the warring governments.

Let us put aside the things that divide us and unite now to bring the world

A NEW ARMISTICE DAY FOR CHRISTMAS 1941

ZONIA BABER — REGINA M. HESS
MARY F. BALCOMB — LOLA MAVERICK LLOYD
JULIA I. FELSENTHAL — MARCIA J. LYTTLE
MYRTLE PFEIL

Members of the Legislative Committee, Chicago Branch of Women's International League for Peace and Freedom.

This statement, distributed to groups and individuals for their endorsement, will go soon to the President, the Secretary of State and to Congress. Readers are asked to circulate the above, in typewritten form, for signatures and return list of signers, with addresses, to W. I. L., Room 635, 410 S. Michigan Ave., Chicago, Illinois.

at hand. The Prince of Peace has been crucified on the altar of greed. Men have forsaken the things of the Spirit and have made money, power, pleasure, war their goal. But the ancient "Friends," the Essene Order of Mystics, with faith, prayer, and courage worked for peace, righteousness and mercy, prepared for His coming and brought it to pass, saving their world. Could we not do likewise?

As the Spirit of God once moved through the earnest and painstaking preparation of his ancient "Children of Peace," to bring peace and harmony out of chaos, so, if men will, the Spirit will move again over the earth and magnify Himself in the hearts, minds, and souls of mankind to bring that peace and harmony which can only come through the ideal, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." If man can do this at the present time, even as was done among the ancient "Friends," he need not be dismayed when the heavens start falling, for he will have built upon the Rock of Ages which is eternal, and will himself have become a living stone.

The Mad Dog Theory of War

BY BERNARD C. CLAUSEN IN *FELLOWSHIP*

THOUSANDS of sensible arguments about war come to an end when somebody mentions the mad dog. People who are trying to understand the pacifist position, and keep their minds open to all the reasonable claims of the peace-lover, suddenly close up like clams when they think about the mad dog. Conscientious objectors who would rather be killed than kill, and who can recite the whole heart-breaking indictment of modern war which the experience of history draws up, are confused and embarrassed, when to all their claims, somebody replies, "But suppose you found yourself on a city street confronting a mad dog. He is snapping and foaming poison at the mouth. We dislike violence too, and hate war. But there is a mad dog loose on the streets of the world, and the only sensible thing to do is to get rid of him. After that you can afford to talk about reasonableness and peace." It sounds so final. If it is as final as it sounds, the case for peace is lost. If it is not as final as it sounds, peace-lovers should examine the argument for its flaws and have ready an answer.

The first thing to remember is that in every war there is always a mad dog at the heart of the trouble. He is always the leader of your *foes*. However clear the issues at the beginning of the conflict, however obvious the honest differences of opinion, wars are not fought very long before it is recognized that your chief opponent is a mad dog.

As a matter of fact, there are always at least *two* mad dogs in every war. The leader of your foes is a mad dog to you. But *your* leader is a mad dog to him and to them. No matter how reasonable your leader may seem to you, he always seems like a mad dog to your enemies. George the Third was a mad dog to the early American colonists, but Samuel Adams and George Washington were soon known as mad dogs to the British. You can read the gradual clarification of these dreadful descriptions in the records of the conflict. Napoleon was a mad dog to the British; they used his name to frighten their naughty children; but Wellington was a mad dog to Napoleon's French, and served the same purpose in French households. Jeff Davis was a mad dog to the armies of the North in the Civil War. Only a few months before he had been one of the most distinguished members of the American Congress, but Yankee soldiers marched to battle singing and meaning, "We'll hang Jeff Davis to a sour apple tree." At exactly the same period, Abraham Lincoln was a mad dog to the Confederate South. Every eccentricity of his personality was caricatured by cruel exaggeration.

Within our own memories, Kaiser Wilhelm was a mad dog. His idiosyncracies, his withered arm, helped us to sense him as an inhuman monster, the "Beast of Berlin," the "Hun." But to the Kaiser's people, Lloyd George was a mad dog, and hundreds of thousands of Germans died in an attempt to rid the world of him. Today, Adolf Hitler is, of course, a mad dog. We can hear him howl over the radio, we read about his fits of fury, his utterly abnormal and beastly life. There can be no peace in the world while such a cur is at large, we say. We forget that millions of people are now thinking of Winston Churchill as a mad dog, and deriving the same kind of furious enthusiasm from the catch in his throat as he speaks, which we find so naive and charming.

The whole process can be observed most clearly in the case of a man like Josef Stalin, whose position has shifted with the elusive differences in world circumstance. At first, Stalin was a mad dog to Hitler and the Nazis. The fiendish barbarities of Communism were transforming the world into a jungle of beastliness, and the danger must be stopped, whatever the cost. Two years ago, the Russo-German Pact was signed. I watched Germans as they reacted to the news, and sought the acquaintance of young Russians whom they had spurned. At that moment, Stalin became a mad dog to the English. His brutal attack on the Finns was one of the chief crimes of world history. No one could be safe while a heartless, infuriated beast like that was allowed to rampage up and down the highways of the world. Now the pact with Germany is dissolved, the Nazi armies have invaded Russia, the chance to win the war against Hitler is greatly enhanced by this sudden accession of a strong new ally and a second battle front far away from England. Is Stalin a mad dog now? Not to us. But to Hitler! And Hitler is once again a mad dog to Russia!

These mad dogs almost always survive the wars which are carried on to exterminate them. If we are anxious to destroy them, and them alone, we go about it in such a mad way. While they are holding their conferences, and moving the pins on their maps, and making their speeches, thousands of young men are killing each other,—young men presumably sane and promising and eager. But the mad dogs themselves are seldom touched.

When the fighting is over they have to be dealt with as if they were sane. Their claims must be heard, their people adjusted to one another. Then, out of this experience of adjustment, comes the gradual realization that they were not mad dogs after all, that the device which labelled them so was one of the dreadful necessities of deceit which seemed to be required if the young men were to be kept killing each other and the parents were to be kept consenting to their tragic sacrifice. The people who first call the name, know that it is not true. They are taking out an old weapon of propaganda and using it deliberately. The people who believe them forget how often, how successfully, how disappointingly, this propaganda weapon has been used before. It is being used now. It is sweeping us off the firm ground of

reasonableness on both sides. And on both sides, men are forgetting and yielding.

Some time in the future, when the battling is over, we shall acknowledge, with shamed faces, that we have been both deceived and deceivers.

Reasonable men must not wait. They must begin now to think about these mad dogs as all the world will be thinking about them after the fury has passed. They must reach the realities of peacetime sanity now. Only thus can they hasten the retreat of the fever, the return of the health, in which the peaceful world can prosper.

A VOICE FORM THE PAST SPEAKS FOR TODAY

(London Yearly Meeting, 1858)

We cannot but be painfully impressed with the prevalence of the idea among many Christian professors, that the Sword is to clear the way for the reception of the Gospel. Very affectionately, but earnestly, would we raise our protest against this dangerous mistake—"The wrath of man worketh not the righteousness of God." Deeply ought we to be humbled under the consideration, how greatly the works of the flesh have obstructed the spread of His glorious Truth. It is His mercy alone which has caused it anywhere to prosper, notwithstanding these obstructions. And to appeal to that mercy as in anywise sanctioning them, were high and unwarrantable presumption.

It is His prerogative to overrule evil for good, but that does not make the evil good. The religion of Jesus is essentially a religion of love, its objects are righteousness and peace; it influences not by violence, but by persuasion. It was not founded, nor has it ever been truly promoted, by force of arms. In its early planting and marvelous preservation, it pleased Infinite wisdom to give testimony for all time, to the power of simple Christian faith in connexion with Christian practice—of meekness, forgiveness and love, in alliance with truth and holiness. There are the weapons of heavenly temper which are still mighty through God to the pulling down of the strongholds of sin and Satan upon earth.

The Christian religion, like the Christian character, is not a detached, isolated, sulf-sufficient possession, but a form of power, an application of strength to weakness, of sight to blindness, of the soul that has found the heights to the soul of the world below. There is no Christian religion which is not an applied religion. The sanctified life is the serviceable life, and in that service finds it freedom.

—FRANCIS GREENWOOD PEABODY.

THE I. L. O. AND ITS ROLE IN FUTURE PEACE

BY BERTRAM PICKARD

The significance of the recent meeting of the International Labour Conference, held at Columbia University, October 27 to November 6, with the final session on November 6 in Washington, is twofold. The Conference, attended by delegations from some thirty-five States is, first and foremost, symbolic evidence that the democratic forces in the world are alive, as never before, to the necessity for realising social justice and security if international peace is to be assured. Secondly, it is an "impressive manifestation" (to cite the Acting Director's Report) of the vitality of the I. L. O. as an instrument for the achievement of social objectives.

Having attended many sessions of the International Labour Conference in Geneva, including the last one, held in the summer of 1939 shortly before the outbreak of war, it was a moving experience to see the I. L. O. in conference again, here in the United States, and to meet a number of old friends of several nationalities, members of the staff of the International Labour Office. They are now operating from Montreal, where the I. L. O. established its principal working centre in the summer of 1940, though technically, the headquarters are still in Geneva where a small staff still functions.

Despite the unfamiliar scene, and the tragic difference in world circumstance, the characteristic tripartite representation of the I. L. O. (governments, employers' group, workers' group) was manifest and highly significant. Speaking to the Conference in the White House on November 6, President Roosevelt reminded the delegates how in 1919, at the time of the Washington Conference, it was commonly considered a "wild dream" that representatives of workers and employers, i. e. "the people directly affected," should have a hand with government in determining labour standards. In fact this essentially democratic idea, far from proving a "wild dream," is generally admitted to be one of the factors which imparted greater vitality to the I. L. O. than the League of Nations possessed. Indeed, the very survival of democracy, both in war and peace, as was stressed in the Conference again and again, depends upon that very thing. For unless such collaboration predominates, both nationally and internationally, there is small hope that "all the men in all the lands may live out their lives in freedom from fear and want," as the Atlantic Charter puts it. That is what I meant by the symbolic significance of the recent gathering.

What about the instrumentality? Mr. Phelan (who has carried a large burden of initiation and administration from earliest days, and who is now Acting Director in place of Mr. Winant) suggests at the close of his report that the I. L. O. is "peculiarly fitted to imitate and guide the international action which is required" for the attainment of desired social objectives.

The Conference adopted a resolution proposed by the United States delegation calling for comprehensive planning and collaboration for relief, reconstruction and economic and social rehabilitation after the war. This resolution reminded one of a very similar resolution adopted by the representatives of eleven Allies, and with the declared approval of Washington, at St. James' Palace, London, on September 24, 1941.

The whole question of the role that might be played in post-war reconstruction by what remains of the League and I. L. O. is more important than may appear at first sight. But the case of the League is highly speculative—and outside the scope of this article anyway.

With regard to the I. L. O., since the United States is clearly destined to have a major say in such matters, one cannot do better than cite the judgment (which presumably reflects an intention) of Mr. Roosevelt in his White House Speech of November 6, to the effect that the I. L. O. will have an essential part to play. But one's guess is that such a role will be supplementary rather than determinative in the great political and economic decisions of the future post-war period.

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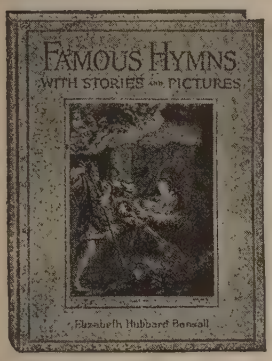

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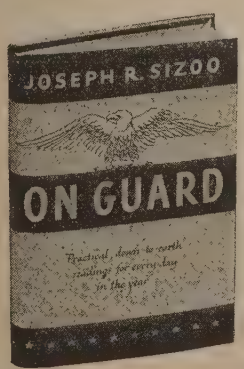

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Friends Book and Supply House, 101 South Eighth St., Richmond, Ind.

IT HAPPENED OUT WEST LAST SUMMER

One day last summer an errand took us into the office of a professional man in Newberg, Oregon. The woman at the desk, whom we did not know, asked with eager interest if we were not the man behind the Encyclopedia of American Quaker Genealogy. We promptly corrected her on that point, yielding in favor of William Wade Hinshaw, the compiler and publisher. Surprised at her familiarity with the work, inasmuch as she has no connection with Friends, we followed up her inquiry to find that she had been going to the public library in Portland to draw upon the mine of data in the books and was most enthusiastic over their value.

Naturally this incident impressed us, and we have often thought of it since. We have long known, of course, that the publication of these volumes is a noteworthy achievement in the annals of American genealogy; that they have been widely acclaimed by genealogical and historical societies and by genealogists as an invaluable contribution to this field of information and records. But to come by mere chance upon a stranger away out west who uses the books and evaluates them so highly—well, that gave us the "stop, look, listen" sign.

Candidly, we wonder sometimes whether Friends appreciate this mammoth work as understandingly as do others. Yet it has to do with our own group and its history—with implications for the present and future of the Society of Friends.

But to come directly to the point of these paragraphs. In the well remembered expression of an old-timer, the incident above related "fetched a thought" to our mind—and here it is. It has come to our attention now and then that some of our own schools and meetings would appreciate having these genealogical volumes in their libraries, but do not feel able to acquire them. On the other hand, we doubt not that there are Friends able and willing to present the books to them as a contribution to Quaker interest and information. Moreover, there are many town and small-city libraries that would prize the work but whose limited budgets do not allow of its purchase. Here, again, is an opportunity for some Friend or Friends in the community to do the handsome thing just suggested.

There are a few copies left of Volumes one, two and three. When they are gone—and orders continue to come in for them—there will be no further opportunity to acquire these volumes, for there will be no reprint—absolutely not. What is done to secure them for our schools and libraries should be done soon.

Be it understood that this is not a sales talk nor an advertisement. We are not writing for the profit of anyone or any concern. The incident in Newberg will be news to William Wade Hinshaw as to any other reader. We are writing out of concern and offer the suggestion with constructive intent.

We would encourage anyone who is interested in the overture to write for information to Mildred Holmes, 101 S. Eighth Street, Richmond, Indiana.

W. C. W.

PAUL J. FURNAS BECOMES C. O. CAMP DIRECTOR

Finding it necessary to return to his post as President of Fisk University, Thomas E. Jones retired December 1 from his duties as Director of the Friends Civilian Public Service Camps. Immediately this position was filled by the appointment of Paul J. Furnas of Media, Pennsylvania, to succeed him.

Aside from his unquestioned qualifications as a business executive and as a concerned Friend, Paul Furnas has a background which recommends him for this important position. When this country entered the first World War he resigned his business position in Indianapolis to become the first field secretary of the American Friends Service Committee. His work was two-fold: to stimulate Friends in their war relief work and to organize financial support for it; to visit the army camps in which conscientious objectors were confined, bringing them counsel and comfort as best he could under those trying circumstances. In September, 1918, he himself was called to Camp Grant, Rockford, Illinois, and assumed the status of a conscientious objector until the entire group was discharged the following Christmas .

Like Thomas E. Jones, his predecessor, Paul Furnas grew up in Indiana and is a graduate of Earlham College. For many years he has been engaged in the manufacturing business near Philadelphia and is active in many Friends enterprises in that area. He is a member of the Board of Pendle Hill School and of the governing committee at Westtown School.

As a pioneer in proclaiming the gospel and mission of Civilian Public Service, Thomas E. Jones has done the Society of Friends a notable service. In returning to Fisk he does not sever his connections with the problems of the conscientious objectors. He will continue his oversight of the educational program carried on in the camps and designed to train the boys for post-war reconstruction and other public services.

OUTREACH OF FRIENDS IN CINCINNATI

Eighty-five children from the public school meet regularly each Thursday in the Cincinnati Meetinghouse for religious instruction. Many of these children are "unchurched," and with nine other community churches, the Friends are doing their part to meet a pagan situation in the heart of a great city. This "Week-Day School of Religion" operates in the following manner: children of the public schools are invited to enroll in the classes, and those enrolling are dismissed from school one hour a week for religious instruction by a Religious Educator, whose qualifications must meet the Board of Education's requirements in Cincinnati. Incidentally, the teacher in the Mt. Auburn area is Faye De Beck Flynt, an Earlham graduate, and the most progressive Religious Educator in Cincinnati.

Additional space for the church school has been provided in the meetinghouse this fall. Three new rooms have been made available, with a minimum of remodeling, utilizing former waste space. These improvements were made possible through the generosity of one of our members.

Again this year, the pastor, Robert M. Jones, will be on the faculty of the city-wide School of Religion, being in charge of the course, "Personal Devotional Life." He will use as a text book Thomas R. Kelly's "Testament of Devotion."

A reception for fifteen new members was held on Sunday afternoon, November 16, at four. It is the custom in Cincinnati for the Monthly Meeting to give a formal reception, always a delightful occasion, when as many as ten new members have been accepted.

Eastern Quarterly Meeting convened in Cincinnati Friends Meetinghouse on Sunday, November 23. (Selma, Ohio, and Cincinnati Meetings comprise Eastern Quarter.) The morning worship was led by Percy M. Thomas, who spoke most challengingly on the text: "For I am not ashamed of the Gospel, for it is the power of salvation to every one that believeth." He outlined graphically the adequacy of the Christian Gospel for our day, if only we will rise to the high calling in Jesus. The business session convened in the afternoon, with routine business claiming most of the time. It was reported that both Salem and Cincinnati Friends are assuming and raising their portion of the C. P. S. emergency fund.

Prayer is the very breath of living—but it is not for the purpose of changing God's mind.—KIRBY PAGE.

FIFTIETH ANNIVERSARY IS CELEBRATED

On Saturday, November 15, was held the 201st session of Salem, Oregon, Quarterly Meeting. In spite of the rain storm, an unusually large audience gathered for the morning meeting and some fifteen ministers were present. The dean of them all, as regards membership in the Quarterly Meeting and years of service in the ministry, was, probably, Matilda Atkinson Minthorn, who has recently settled in Salem after retiring from twenty-two years of missionary work among the Indians of Alaska. Her presence, and her earnest words spoken in the Meeting on Ministry and Oversight on Friday, as well as on Saturday, were a benediction to the meeting.

Edward Harmon, who at the time was conducting a series of meetings at the South Salem Meeting, preached a heart-searching sermon on the five words found in Mat. 16:18, "I will build my Church."

In the business session of the afternoon, time was given for Marguerite P. Elliott to present some historical data concerning the setting up of the Quarterly Meeting and the work of Friends which led up to that event. Marion Monthly Meeting, established Eighth Month 16, 1890, was the first meeting set up in the Quarterly Meeting. Salem Monthly Meeting, now Highland Avenue Monthly Meeting, soon followed and the two monthly meetings petitioned Iowa Yearly Meeting for a Quarterly Meeting to be known as Salem Quarterly Meeting. Newberg was the only Quarterly Meeting already organized, and belonged to Iowa Yearly Meeting, the Yearly Meeting not having yet been organized. The Highland Avenue Christian Endeavor Society was organized on April 12, 1891.

Boise Monthly Meeting, Idaho, established in 1899, was a member of Salem Quarterly Meeting until 1902.

The first pastors in Salem Quarterly Meeting were as follows: Marion, B. F. Hinshaw; Highland Avenue, Marion George; Scotts Mills, John Henry Douglas; Rosedale, Anson Cox; South Salem, Sanford Pickering.

Only two charter members of the Quarterly Meeting were present, Alice Hinshaw Hanson, whose father was the first pastor at Marion; and Rebecca Ruan Frazier, who is still a member of Highland Avenue Monthly Meeting.

May we close this brief report with a few of the well chosen words spoken by Marguerite P. Elliott in closing her account of the history of Salem Quarterly Meeting.

"Fifty years is a long time when we think of the many changes; but when people have reached the fifty year mark, they have just attained to a splendid maturity and look forward to years of accomplishment.

"As we call the roll of those who founded Salem Quarterly Meeting—those stalwart souls, men and women of vision, undaunted by distance—we hear names which were household names among Friends of a generation ago. Some were especially called of the Lord for work among the people of this far western country. They came with purpose strong and a will to do.

"As we stand today on the foundation which has been builded strong with faith, one of the great corner stones, let us pledge our Heavenly Father that we will go forward and on this sure foundation erect a building that will be strong enough to stand against the assaults of enemies both within and without. And as we meet today when the world is torn by war and strife, may we do our part in bringing out of this chaos the peace that will at last cover all the earth."

TRUEBLOODS OF SERVICE IN IOWA QUARTER

Pleasant Plain Quarterly Meeting convened at Pleasant Plain, Iowa, November 14-16. Willard O. and Caroline Trueblood were conducting an eight-day Preaching Mission at Pleasant Plain, and the last days of their service there coincided with the time for Quarterly Meeting, so that Friends from all parts of the Quarter had the privilege of hearing four very helpful messages from Willard Trueblood, and the Young People had the benefit of Caroline Trueblood's presence and help in their meeting. At the Friday evening meeting Willard Trueblood presented a vivid and appealing picture of our African mission work.

The Saturday morning message contrasted the eternal principle expressed by the words "Except a corn of wheat fall into the ground and die it abideth alone" with the false hypotheses that "might makes right" and that self-preservation is the first law of nature. On Sunday morning Willard Trueblood stressed the truth that Friends are not negativists in relation to outward ordinances, but that because they know spiritual communion they have no need of outward symbols. Caroline Trueblood met with the Young People on that afternoon.

The Sunday evening message was based on the story of the Good Samaritan. The various planes of living were illustrated, with an earnest appeal for choice of the sharing attitude toward life.

Richard R. Newby gave helpful service in the business sessions of the Quarterly Meeting, and he presided at the forenoon meeting for worship.

AMBOY MEETING PRESENTS VARIED PROGRAM

Many activities of a varied nature are claiming the time and attention of the members of the Amboy, Indiana, Meeting. An unusually successful Rally Day was observed the first Sunday in October, this event bringing the largest attendance at both Sunday School and meeting for worship that has been experienced for many months.

A carefully planned program for Homecoming and Every-Member Sunday on October 26 was the next event of major significance. Nora Douglass, Chairman, with her committee gave careful thought to the meeting for worship as well as to an afternoon service of fellowship and reminiscence. A correspondence committee made contact with every non-resident member and sent invitations to all former pastors and to many former members. Two former pastors, R. Aaron Napier and Fred E. Smith, were present for the occasion. Aaron Napier spoke helpfully and inspirationally to the morning meeting for worship and Fred Smith gave a message of challenge to Friends assembled for the afternoon meeting. More than sixty non-resident and former members were in attendance.

The Sunday School Council, under the very able leadership of Jeanette McKeefer, General Superintendent of the Church School, has had two meetings of its fall and winter program. These gatherings for teachers and officers prove their worth in the ever increasing efficiency of the Church School staff. Meetings for this group will be held once each month throughout the winter.

President Bernard Douglass presided over the first meeting of the Men's Fellowship Club on November 17, with fifty men in attendance. The programs of this group vary as they meet monthly for good fellowship. Boy's Night will be observed at a later meeting this winter when all the boys of the community will be invited as guests of the Club. The Boy Scouts will be honored guests at this meeting.

Sunday, November 30, was observed as "Youth Sunday." In both Sunday School and in the meeting for worship the youth of the church were given special responsibilities. A youth choir furnished leadership in music as also in special music for the worship service. The devotionals for this meeting were led by the Superintendent of Young Friends activities. Professor Hubert Dickson, Superintendent of the Amboy Schools, was selected to address the meeting on this occasion.

"Life takes on a new meaning and vital interest when we become fellow-workers with God."

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

ADEQUATE LIFE

So panteth my soul after thee, O God.
PSALMS 42:1.

* * * *

A very original and challenging book on religious experience by the late Thomas R. Kelly has recently appeared.* The material was assembled and is introduced by Douglas V. Steere. We select from its pages:

Light Within

Deep within us all there is an amazing inner sanctuary of the soul, a holy place, a Divine Center, a speaking Voice, to which we may continuously return. Eternity is at our hearts, pressing upon our time-torn lives, warming us with intimations of an astounding destiny, calling us home unto Itself.

* * * *

There is a way of ordering our mental life on more than one level at once. On one level we may be thinking, discussing, seeing, calculating, meeting all the demands of external affairs. But deep within, behind the scenes, at a profounder level, we may also be in prayer and adoration. . . Between the two levels is fruitful interplay, but ever the accent must be upon the deeper level, where the soul ever dwells in the presence of the Holy One.

* * * *

Guidance of life by the Light within . . . begins first of all in a mass revision of our total reaction to the world. Worshipping in the light we become new creatures, making wholly new and astonishing responses to the entire outer setting of life.

Holy Obedience

Meister Eckhart wrote: "There are plenty to follow our Lord halfway, but not the other half. They will give up possessions, friends and honors, but it touches them too closely to disown themselves" . . . There is a degree of holy and complete obedience and of joyful renunciation and of sensitive listening that is breath-taking. Difference of degree passes over into utter difference of kind, when one tries to follow Him the second half.

* * * *

In my deepest heart I know that some of us have to face our comfortable, self-oriented lives all over again. The times are too tragic, God's sorrow is too great, man's night is too dark, the Cross is too glorious for us to live as we have lived, in anything short of holy obedience. It may or it may not mean change in geography, in profession, in wealth, in earthly security.

* * * *

Community

When we are drowned in the overwhelming seas of the love of God, a wholly new alignment in our personal relations appears. . . Not only do our daily friendships become realigned; our religious friends are also seen anew. . . Some men and women whom we have noticed only as a dim background for our more special friendships, step forward in our attention as men and women whom we now know to the depths.

They go back into a single Center where they are at home with Him and with one another. It is as if every soul had a final base, and that final base of every soul is one single Holy Ground, shared by all. Persons in the Fellowship are related to one another through Him, as all mountains go down into the same earth.

Social Concern

There is an experience of the Eternal breaking into time, which transforms all life into a miracle of faith and action. . . . No blind living, no marching boldly into the dark. . . We must be rational, sensible, intelligent, shrewd. But then comes the reality of the Presence. . . And a life of amazing, victorious faith-living sets in. . . Not with strained eyebrows and tense muscles but in peace and power and confidence we work upon such apparently hopeless tasks as the elimination of war from society, and set out toward world-brotherhood and interracial fraternity in a world where all the calculated chances of success are very meagre.

* * * *

Loving Eternal One . . . Open thou my life. Guide my thoughts where I dare not let them go. But Thou darest. Thy will be done. Amen.

*"A Testament of Devotion" by Thomas R. Kelly. Harpers—$1.00.

A VISION FULFILLED IN VASSALBORO QUARTER

Reminiscent of the visiting Friends and Quaker hospitality that characterized Quarterly Meetings a century ago, Vassalboro Quarterly Meeting in Maine enjoyed an unusually full and delightful session at its regular session at Oak Grove Monthly Meeting on the fifteenth and sixteenth of November, when Leslie D. Shaffer of Philadelphia and James A. Coney, Evangelistic Superintendent of the Yearly Meeting of Friends for New England, were among the leading ministers present.

Immediately after the previous Quarterly Meeting, Robert and Eva Owen, Principals of Oak Grove School for Girls, had a vision of a Quarterly Meeting that should be more vital and meaningful and extend its hospitality beyond its immediate quarter. Among the many interesting activities was the sending of invitations to all the young Friends in the four near-by colleges in Maine, and the planning of a special School and College Conference at four-thirty Saturday afternoon.

During the first informal meeting of the young Friends and the buffet supper served by Robert and Eva Owen around the fireplace in the great Social Hall of Briggs, there were lively discussions of economics, sociology and religion when more than fifty gathered to represent different colleges. After the fellowship discussion and hospitality of the first gathering, the college people joined with the faculty and students of Oak Grove for an evening meeting when Leslie Shaffer spoke at length of the Red and Black Star, and the friendliness which it carried to the far corners of the earth.

Vassalboro Quarterly Meeting concluded on Sunday morning with the regular services, when Leslie Shaffer and James Coney gave inspiring messages.

Leslie Shaffer had visited for several previous days in the Monthly Meetings of Vassalboro Quarter when each Monthly Meeting had held at least one evening gathering, and during which he had also spent time visiting some of the leading families in central Maine who belong to the Wider Quaker Fellowship. He was also invited to meet with a group of leaders at Colby College; he called to see students who are Quakers at Bowdoin College; and he spoke at a Silver Tea given by Dr. and Mrs. Harold Pulsifer (Dr. Pulsifer is the author and the former editor of *Outlook*) in Brunswick for the Alliance Français. Mrs. Pulsifer, who is one of the national leaders in making arrangements for English children to be entertained during the war in American homes, is now sending the contributions of the Alliance Français, of which she is an active member, to France through the American Friends Service Committee.

In Vassalboro Quarterly Meeting there is enthusiasm in each Monthly Meeting for the wider fellowship that comes with sending special invitations to young Friends in the Maine colleges and with inviting any others interested in Friends to attend each Quarterly Meeting, in response to the plea of James Coney, who asked at the previous Quarterly Meeting for a revitalized and deeper significance for the regular Quarterly Meeting. From this session of Quarterly Meeting has grown a plan to hold at least one session each year at Oak Grove as a Young Friends Conference for the school and college age in Maine when the young Friends may have more and more responsibility for the Conference.

QUAKERDOM · AT · LARGE

A current release issued by the American Friends Fellowship Council gives the information that the Wider Quaker Fellowship now has over 1670 members enrolled representing forty-six States and twenty-two countries. Since this group was organized in 1936, there have been sixty who have joined the Society of Friends. Twenty-two of this number have joined United Meetings under the care of the Council; eleven, the New York Yearly Meetings; twelve, the Philadelphia Yearly Meetings; and thirteen have joined Meetings affiliated with the Five Years Meeting.

* * * *

In the Chicago correspondence in the *Christian Century* for November 26 we find this intriguing paragraph concerning a well-known Chicago Friend: "Paul H. Douglas, Professor of Economics at the University of Chicago, city alderman and ardent interventionist, is in the midst of a tour through the coal mining sections of the State in an effort to secure the support of all groups, particularly labor, for the nation's defense program. The *Daily News* intimates that the trip may have other significance, inferring that he may be next Democratic candidate for the United States Senate from Illinois."

* * * *

On November 10 several Guilfordians in and around Washington, D. C., gathered at the home of Vernon and Florence Brown. Clyde O. Milner, President, and David Parson, College Business Manager, were present and showed moving pictures of the college life as it is today. Their talks of what was being accomplished and of the hopes of the College were of interest. Following the pictures all adjourned to the dining room where refreshments were served. The College colors were used in the color scheme of decorations. In the center of the table were red roses, straight from the yard of the host. Those present were loth to part, and the midnight hour arrived ere the last adieu was said.

* * * *

In the November issue of *Missions*, an international Baptist magazine, appears a news article, "Destitute Children in War-Ravaged France." We read: "But for the remarkable work of the American Friends Service Committee, it can only be conjecture what wholesale tragedy would have befallen them. The Quakers have enjoyed permission of the controlling governments to carry on this work, of which one of the most appealing phases is the grouping of homeless children into enlarged families of thirty or more, known as colonies." The Baptist World Relief Committee has been cooperating with Friends in this work, and now the Northern Baptists are going one step farther by taking over one of these colonies of war orphans.

* * * *

Because of ill health, which we earnestly hope proves but temporary, Sylvester Jones retired from his work a fortnight ago as Mid-Western Director of Civilian Public Service, with headquarters at Richmond. Since March first he has done an excellent piece of work apprising Friends in this wide area of the important facts regarding the establishment of our Civilian Public Service camps and has been very successful in enlisting the support of Friends, primarily by providing for the boys who have gone to camp. On the sound foundation which he has laid, the work will proceed. Chase L. Conover, who has spent most of his time in the field in promoting the program, takes over the leadership in this area. Sylvester and May Jones, who have made their home in Richmond since March, have returned to their home in Chicago.

NEWS OF OUR MEETINGS

Central Friends at High Point, North Carolina, recently held their annual Father and Son Banquet, with 110 present. Horace S. Haworth presided over the program which included a welcome by a father, Blake Thompson, with a response by a son, Jimmie Bulla, and music by R. A. Kellam. The address of the evening was given by R. L. Pope, a prominent banker and layman of Thomasville, North Carolina, who always brings a timely message. . . Members of the meeting are enjoying a redecorated meetinghouse, both within and without.

* * * *

Willard O. and Caroline Trueblood gave untiringly of their splendid leadership to Central City, Nebraska, Meeting and to Nebraska Central College during the period of October 21-29. Their messages were timely and encouraging, bringing spiritual uplift and enlightenment in these exceedingly difficult days. Their ministry was inspiring, and attendance gradually increased throughout the entire period. A goodly number of boys, girls, and young people received counsel and guidance, and more requests came for conferences with youth in the College than time permitted of fulfilling.

* * * *

The Missionary Society of the West Milton, Ohio, Friends Church observed "Guest Evening" on November 13. The devotional service was in charge of Edna Burkett. Corsages of chrysanthemums were presented to all persons as they arrived. Bertha Elleman, the President, welcomed eleven new members into the Society. Mary Elleman reviewed chapters 4 and 5 of the study book, "Christian Roots of Democracy in America." A solo was given by Dorothy Hissong, followed by an informative talk from Russell Burkett of his visit to the Oklahoma mission field. Clara Pearson and Amy Carroll were hostesses. Refreshments in keeping with Thanksgiving were served at long tables decorated with bouquets of chrysanthemums.

* * * *

Winchester Quarterly Meeting met at Winchester, Indiana, November 16. In the opening meeting on Ministry and Oversight, William J. Sayers spoke on the theme, "Instant in Season and out of Season." At the general morning session some boys from the Merom C. P. S. camp spoke of their home meetings and of the work in which they are now involved. Fred Smith and Edward Linton and son John were welcome visitors, and the two former told of the significance and importance of the Civilian Public Service camps, presenting the responsibility which Indiana Yearly Meeting has assumed—i. e. to raise $10,000 by January 1, 1942, or about $1.00 per member. Winchester Quarterly Meeting pledged its best efforts in raising its share of this amount. The morning message was given by Mildred Allen, speaking from John 14:27, "Peace I leave with you, my peace I give unto you."

* * * *

Bloomingdale Quarterly Meeting met on November 15 in Bloomingdale, Indiana. The Executive Committee suggested "Revitalizing the Spiritual Resources of our Quarterly Meeting" as the theme for the sessions, around which were given profitable and inspiring presentations of needs and remedies. The speakers were Fredric E. Carter, General Superintendent, Edward M. Woodard, James Hickman, representing the Stewardship Committee of the Yearly Meeting, and Lena Cox, who spoke for the Missionary Committee. Devotional leaders were Alda Reese, pastor at Rush Creek and Tangier, and Elmer Merrill, pastor of Benson Chapel and Providence Meetings. Lee and Flora Partington offered a vocal duet. Following the picnic lunch at noon, the business was considered. Greetings were sent to Isabel Stanley on her 93rd birthday and to

Miriam T. Lindley, who was 93 last August.

* * * *

Orval H. and Lois Cox came from Westfield, Indiana, to Marshalltown, Iowa, Meeting on September 1. The Marshalltown Friends welcomed them with a pleasant reception in the church parlors on the evening of September 16, and in turn Orval and Lois Cox held open house at the parsonage on Sunday, October 5, at which time ninety-five members and friends of the church called. Richard R. Newby was present on this occasion . . . On November 19 the Father and Son Banquet was held in the church parlors. As is the custom, following the meal the group went to the Memorial Coliseum and joined with other churches of the city for the program. . . Plans for evangelistic meetings are being made, and all departmental work is being carried on actively. A Junior Church has been organized. . . Orval Cox brought the Saturday morning message at Bangor Quarterly Meeting held at Liberty on November 22.

* * * *

Leonard Hall, who has been pastor at Earlham, Iowa, for the past two years recently left for the East, accompanied by his wife, Zula Johnson Hall. He took up his work as pastor at the Farmington, New York, Meeting on November 1, a responsibility with which he will combine study at Colgate-Rochester Seminary. A few days before their departure, the Earlham Friends had a cooperative dinner at the church as a farewell to the Halls. At this time some kindly tokens of their appreciation were given the Halls by the Earlham Meeting. . . . Walter H. Wilson and wife have gone to Earlham to take up new duties there, following Walter Wilson's release from services in Grinnell, Iowa, at First Friends and at Oak Grove Meeting near by, where they have served for the past two years. Shortly before their departure from Grinnell the Friends there gave a farewell reception, at which time some substantial gifts in appreciation of their work in those meetings were presented them.

At What Age Should a Student Enroll?

HALF of the students in the three upper classes at George School are members of the "sequence" curriculums. Under this plan students of similar aptitudes and ambitions study together with the same teachers for three consecutive years prior to college. To take advantage of the plan, a boy or girl should enter not later than the 10th grade. Entrance into the 9th grade is advisable for a year of exploratory work before the sequence is begun.

Applications for entrance in September 1942 are now being received.

For more information regarding the sequence curriculums, address

GEORGE A. WALTON, *Principal*, Box 351, George School, Pa.

QUAKER EST. 1893 GEORGE SCHOOL COLLEGE PREPARATORY

PEACE PARLEY HELD IN POUGHKEEPSIE

The Parley organized by the Peace and Service Committees of New York Yearly Meeting convened at the Poughkeepsie Meetinghouse on November 8 and 9, at 10 o'clock, to discuss "The World's Organization for a Lasting Peace." The meeting adjourned at noon to attend the Nine Partners Quarterly Meeting at Clinton Corners, New York, which happened to fall on the same date. Dr. Haridas T. Muzumdar of India, widely known as a semi-official representative of the Indian National Movement in America and sometimes described as the unofficial ambassador of good will from India to this country, spoke to the assembly. His talk was particularly enlightening on the work and teachings of Gandhi. The recess between sessions took the form of a delightful ride through the country back to Poughkeepsie.

Reconvening at 4 o'clock, a very informal discussion of Civilian Public Service camps and Friends' responsibility toward supporting this work followed, with Curtis Newlin as leader. Four young men—Edward Zetty, Herbert Nichols, Paul Johnson and Richard Crane—from the Cooperstown camp were present and participated helpfully throughout the meeting, everyone apparently enjoying the friendly spirit of the Parley. Hugh Borton, Assistant Professor of Japanese at Columbia University, spoke on the Japanese problems. Other speakers at this meeting were Emily Eaton and Dr. Rachel DuBois. Dr. DuBois is the educational director of the Service Bureau of Inter-Cultural Relations.

At the supper hour a meeting was held, with Raymond Wilson leading a discussion on how we can work more effectively with the American Friends Service Committee. At 8 o'clock came a public meeting at which Dr. Has Heymann, Professor of Economics at Rutgers University, spoke on "A Plan for Lasting Peace."

On Sunday morning, guests of the Parley visited near-by meetings, some going to Oakwood, Moores Mills and even to Glens Falls, with the final session concluding at 4:30 p. m.

H. R.

LIGHT PLANT SECURED

Following up an announcement which appeared in our last issue, Arthur and Westine Shufelt write us to say that they have been fortunate in securing a good Delco light plant for the Seneca Meetinghouse near Seneca, Missouri.

JOHN OF PUDDING LANE

MABEL LEIGH HUNT

In old Boston, in the days of wigs and silver buckles, there stood in Pudding Lane the printing shop of Thomas Fleet. Above the busy shop lived the Fleet family—father and mother and young John and Prue, and most exciting of all, Grandmother Goose, whom the children loved because she was always ready with an apt and nonsensical song or rhyme for their delight and entertainment. This is the story of that jolly family—particularly of John. Boys and girls will find equal pleasure in reading of his lively adventures in old Boston Town, and those of his playmates, among whom was Ben Franklin. Mabel Leigh Hunt believes that American children are neighbors one with another, and that American traditions, in whatever locality they originate, belong to each and every American child.

$1.75

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street RICHMOND, INDIANA

WESTTOWN SCHOOL

FOUNDED 1799

COLLEGE PREPARATORY BOARDING SCHOOL FOR BOYS AND GIRLS

Maintained by Philadelphia Yearly Meeting of Friends (Arch Street)

Westtown School has long been characterized by stimulating intellectual atmosphere coupled with simple, healthful living and constructive community activities on a 625 acre farm with woodlots, lake, and playing fields.

For Catalogue and Information write—
JAMES F. WALKER, Principal
Westtown, Pennsylvania

MARRIAGES

COOK-HUNT—At the Amboy, Indiana, Friends meetinghouse on November 9, 1941, Ruth Alice Cook, daughter of Mr. and Mrs. Horace Cook of Peru, Indiana, and Byron Hunt, son of Leotis and Clara Hunt of Amboy. L. Herbert Reynolds, minister.

WOODMAN-LIPPMAN—At Chicago, Illinois, on November 22, 1941, Alma M. Lippman and Dudley J. Woodman, Charles M. Woodman, father of the groom, minister.

DEATHS

FRAZER—On August 23, 1941, at Memorial Hospital in Mt. Pleasant, Iowa, Edward H. Frazer, aged 87 years, from injuries caused by a fall late in July. The son of Alson G. and Mary Hockett Frazer, he was born in Tippecanoe Township of Henry County, Iowa, where he spent his entire life excepting the last 3½ years. He was united in marriage with Martha Harshbarger on May 14, 1876, and to them were born four sons, all of whom survive. He was preceded in death by his wife in 1937. The eldest of seven children, one brother and one sister now survive him. He was a birthright member of Cedar Creek Meeting. Services in charge of Bessie F. Collins.

LAWTON—On August 20, 1941, at Poughkeepsie, N. Y., Alice Olive Lawton, a beloved member of the Friends Meeting at Poughkeepsie. She was an efficient worker in whatever office she held; and served in positions of responsibility in varied lines of work in the city as well as in the meeting. She was deeply interested in the work of the Women's Missionary Society, in which she served as its President for several terms. Her true worth made for her many friends, who mourn her going.

NEW FRIENDS HANDBOOK

The invaluable Handbook of the Religious Society of Friends, published late in 1941 by the Friends World Committee for Consultation, is now available. Copies may be purchased at 35c each or at 30c in lots of ten by addressing the Friends Book and Supply House, Richmond, Indiana.

Visitors to

Philadelphia

will find

friendly atmosphere, good food,

comfortable beds, reasonable prices

at

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304 Arch Street

Florence H. Lightfoot, *Mgr.*

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Lewis Benson, 911 Greenleaf St., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeanette F. Stetson, secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for 11 a. m. Worship, Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Church School—9:30 a. m. Meeting for Worship—10:45 a. m. Errol T. Elliott, Minister. Telephone, Riley 5224.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meeting for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From October through April at Friends Meetinghouse, 221 E. 15th street, First Day at 11:00 a. m. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m., Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

The American Friend

Authorized by the Five Years Meeting of Friends in America

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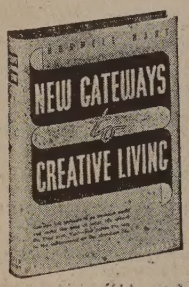

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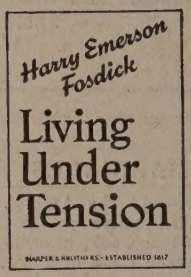

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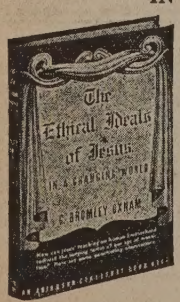

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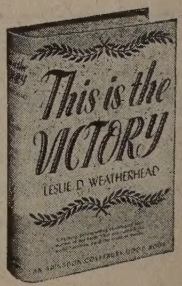

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